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AND

FRIEND OF ISRAEL;

CONTAINING

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AND THE

Proceedings of the London Society.

: אקים את-סכת דויד הנפלת Amos ix. 11.

Οὐκ ἀπώτατο ὁ Θεὸς τὸν λαὸν αὐτοῦ. Πᾶς Ἰσραὴλ σωθήσεται.

Rom. xi. 2. 26.

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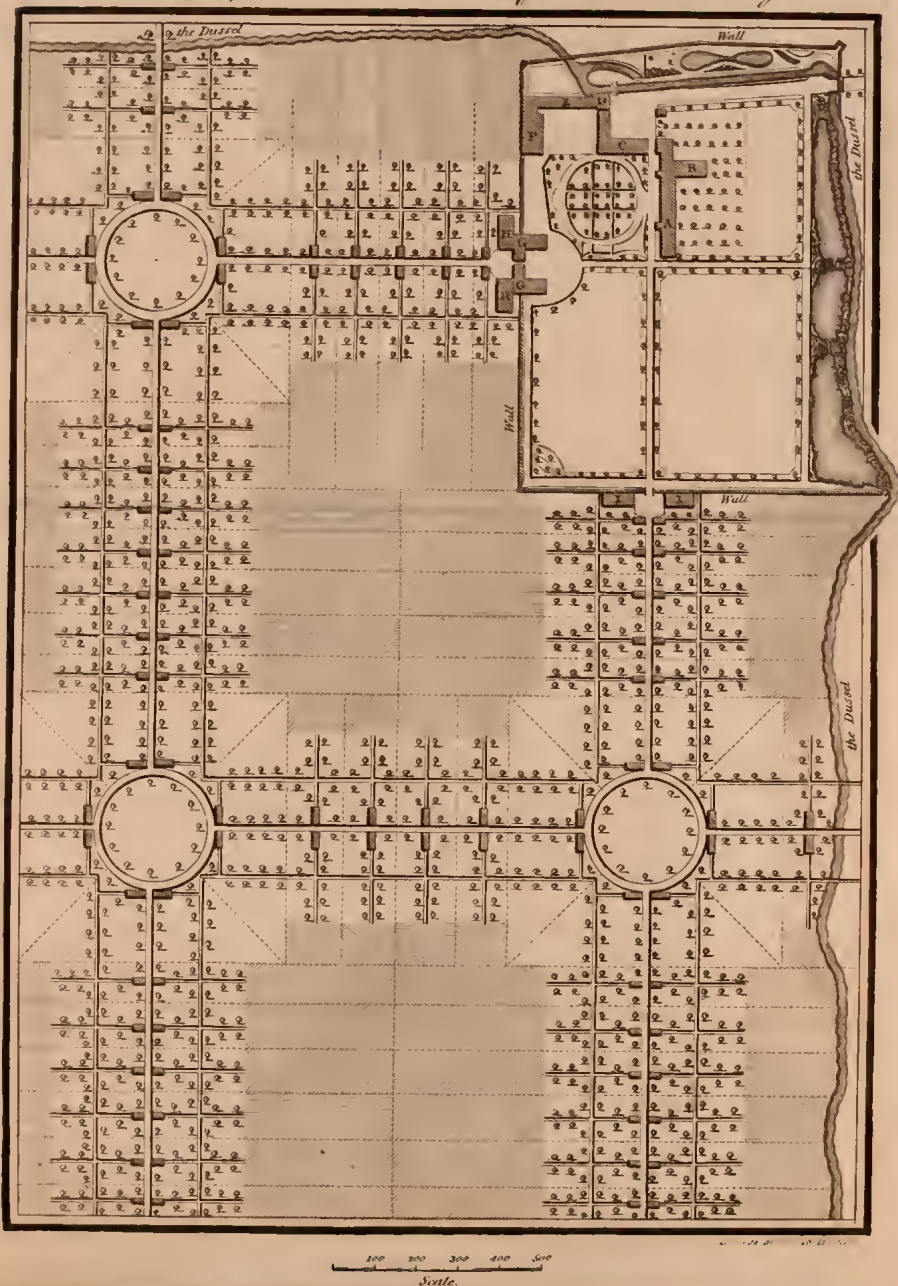
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*Plan of the Estate and Abbey of Disselthal,
with the proposed Establishments for Jewish Proselytes.*



THE
JEWISH EXPOSITOR,

AND
Friend of Israel.

JANUARY, 1826.



MEMOIR OF REV. STEPHEN SCHULTZ.

No. II.

OUR last number left the young Schultz superintending the multifarious traffic of Mr. Neuendorff, who appeared, among the various anxieties connected with his school, and his malt, and his brandy, and herrings, to have entirely forgotten his promise of present instruction to his drudge, as well as his engagement to send him to the Orphan House, at Halle. Seeing no hope of his performing the former, Schultz ventured at last to press upon him the latter promise. "He made," says he, "a pretence of many difficulties, and talked of sending me to a comb-maker's, where I might learn an honest trade. I answered, that Mr. Pfeffer had considered me as his own child, and offered to procure me the freedom of the apothecary's company, and that on my leaving him he had told me that I might at any time return to him. I added, 'You, my dear Sir, must recollect all this very well, and ought I, then, to reject the kindness of such a liberal man, and become a comb-maker? I by no means despise the trade, but it

will not suit me.' He then replied that he could not help me any further: to which I answered, with a sigh, 'Then God will help me.' And upon this I left him, and retired to my room.

"The rector had often spoken, in my hearing, in terms of high commendation of the Free-school at Stolpe; I supposing it to be an institution like the Orphan House at Halle, determined to go there; but I afterwards learned that it was a school for poor children only, who were merely taught to read and write. In about fourteen days was the period of the fair at Butow, which is attended by merchants from Stolpe. As soon as I heard this, I went to my spiritual father, the Rev. Mr. Hevelke, and besought him, with tears, to enable me to go to Stolpe. He comforted me, and proposed writing to the minister of that place, and waiting for his reply.

"The fair continuing two days, on the last I went to a carrier, whose waggon was laden with the goods of a tobacconist at Stolpe. I asked him whether he could take me? He said he would if I had not too much luggage. As I had merely a small quantity of bedding and a box of linen, it was

not considered too much. I enquired what I must pay for the carriage of these things? He told me, a shilling. But, alas! I had only two-pence farthing. He agreed however to accept that, and I went immediately to the Rev. Mr. Hevelke, and informed him that I intended to set out that very day. Mr. H. was much surprised, and thought, at first, I should have waited for an answer to the letter he had written to the schoolmaster of Stolpe, and which he had forwarded to him by a merchant; but considering that I had agreed with the waggoner, he decided that I had better go, and that I might get the answer myself. He gave me a blue cloak which his son had left off wearing, on going to the university; and which I received with thankfulness of heart to God, and gratitude to him. The Rev. Gentleman, laying his hands upon my head, and blessing me, dismissed me. Tears were shed on both sides.

"After this I took leave of Mr. Pfeffer, the apothecary, who was also much surprised at my sudden determination. I then went to the waggoner, and, with him, to my lodgings, for my bedding: my box of linen, which was of very small dimensions, I carried also with me. I, lastly, bade adieu to the rector, and laid my things upon the waggon. About six o'clock in the evening I left Butow, walking with the waggoner, and after going about twelve English miles, we stopped for the night. The owner of the waggon had travelled in a gig, with a merchant, of the name of Gadebusch, as far as to this inn. When the waggoner saw that I had nothing to eat, and had not ordered any thing to drink, (which I could

not do, as I had no money,) he invited me to eat some bread and cheese with him. I accepted his offer with thanks, and slept that night with him and other waggoners, on the straw in the stable, among the horses. The next morning we set out again early; I walked by the waggoner's side; his master also went on foot, for Mr. Gadebusch had gone on alone. The master enquired of the waggoner who I was? he replied, that I was a scholar of Butow, that I was going to Stolpe to get into the school there; and that he knew nothing more about me. Mr. Sombre (for that was the name of the owner of the waggon) then addressed me: 'So, then, you intend going to the school at Stolpe.' I replied, 'Yes, with God's help.' 'Have you friends at Stolpe then?' 'Yes, I have a very dear friend there.' 'Who is he, and what is his name.' 'I don't know whether you know him, Sir.' 'I was born and brought up in Stolpe, and how can I help knowing him; only tell me his name.' 'He is called Jesus Christ, and he is not ashamed to call poor sinners his brethren.' 'Aye! I know him too, by the grace of God; and as you consider him your best friend, you must succeed, though I see you are very poor; for I noticed, yesterday, that you were invited by my waggoner, to sup with him on bread and cheese. But have you no human friend?' 'No, none, except yourself, with whom I am now becoming acquainted.' Hereupon he made room for me on the waggon, near his own seat. Now I rode. We conversed on the Providence of God, and about noon arrived at Stolpe. Mr.

Sombre put my things down at his own house, and brought me into his dining-room, where he made me sit down to table with him. After dinner I wrote a note to Mr. Schiffert, schoolmaster of the place, to the following effect: 'That the boy of whom the Rev. Mr. Hevelke, of Butow, had written to him, was himself the bearer of this note.' About four o'clock I went to the master's house, and delivered the note; he read it, and said, My dear son, the Rev. Mr. Hevelke desires first to have my answer. My father-in-law (the merchant Gadebusch, who was present,) has just brought me his letter; why did you not wait until you had heard from me? I said, that having just now a good opportunity, I made haste to set out. 'What do you wish to study then, divinity?' 'Aye, indeed!' 'Then you would like an easy life, good living, and honour into the bargain.' I replied, 'My design in studying would be to learn the way to heaven, and how to walk therein myself, and afterwards to teach it to others, whether Jews, Heathens, or Christians.' The master went to the inner room, where his father-in-law was: what conversation passed between them, I know not. After some minutes he returned, and said, 'My son, you do not know what an expense your education will be here: schooling, clothing, board, lodging, may cost from one to three hundred dollars a year. Can your parents afford this?' 'They are quite unable,' said I. 'How, then, can you study here?' I stretched out my hand towards the window, to heaven, and said, 'The God who made heaven and earth will supply

my wants, and help me, that I may study.'

"The master now returned to his father-in-law, who was near enough to hear all this. He soon returned and said, 'My son, if you place your confidence in God, you will be helped: call upon me again at six o'clock.' I went back, and at the appointed hour I returned to the master, who examined me, and then invited me to supper. At table were some of the young nobility who were in the school, whose dresses were embroidered with gold and silver, according to their rank. I sat among them in a blue coat, which was still clean, and just fit for my humble station, but my waistcoat and trowsers were rather of the worst, from the malt-dust and water-drops with which they were covered, at the schoolmaster's at Butow. I was not ashamed however, for I had no better. After supper, the master asked me if I had a blue cloak. I told him I had. He desired me to come to him again the next morning at six o'clock, and bring my cloak with me. On returning to Mr. Sombre, I told him all that had passed, and asked for my bed, that I might spread it on the floor, and go to sleep. His wife said, 'Your bed is well taken care of, we have made one ready for you.' This was Thursday, but the date I do not remember, as I kept no journal.

"I went early on Friday to the master, who introduced me to the school, and put me in the third form, where I had the submaster and usher for my teachers. At ten o'clock the usher asked me whether I was provided with food for the day. When I answered in

the negative, he invited me to dine with him at eleven o'clock, which I did. After dinner his wife asked me to supper at six o'clock. About four o'clock Mr. Schiffert (the master) sent for me and introduced me, through his son, to Mr. Granow, (chaplain at the court,) who lived in the suburbs, to whom he had already spoken about a lodging for me. He received me very kindly to his house. Having sent my luggage there, I went at six to supper at the usher's. On my departure he promised me a dinner every Friday. On Saturday morning I went again to the school, not knowing where I should dine that day. When I came back from school Mr. Granow called me to his study and invited me to dine with him every Saturday. Now my dinners for Fridays and Saturdays were provided. Sunday morning I went to church at five o'clock. After service a school-fellow took me to a pious and respectable woman, the widow of the late hat-maker Knappin, who had sent for me. She asked me whether I had been already invited to dinner; and when I answered, No: she added, 'Then be so kind as to take your meal with me every Sunday.' I accepted this thankfully, and after church went to her house to dinner. After the evening service Mr. Schiffert sent for me, to tell me I should dine every Monday at Mr. Gadebusch's, his father-in-law. I obeyed, and went at the proper hour to dinner. Afterwards Mr. Gadebusch gave me a coat to try on, saying, 'If it fits you, it will fit the person for whom it was made.' I found that it fitted me. Then I put it off

and went home. Scarcely had I entered my room, when Mr. Gadebusch's cook brought me, not only this coat, which was of fine cloth, but also shirts, shoes, stockings, &c. and a message that I was to dine at Mr. Fischer's, a merchant, the next day, and put on my new coat. I went according to this invitation, and after dinner Mrs. Fischer said, 'You may keep that coat for Sundays; I will give you one for other days, and will send it to you this evening. She sent me a coat, which was not indeed quite new, for Mr. Fischer had worn it, but so good, that it lasted me two years. On Wednesday I dined at Mr. Sombre's. As I was coming home, a smith named Hartke, who was a pious liberal man, came after me to ask whether I was engaged to dinner on the morrow? On my telling him I was not, he asked me whether I would come to him; 'Yes,' said I, 'with hearty thanks.' Now I had good instruction in the school, good lodging at Mr. Granow's, (for he had given me a large room towards the garden, and a bed-chamber,) a dinner regularly every day, and a change of good clothes, so that I could give to the poor the old coat I brought with me. What could I wish for more? was not all this a sufficient mark of Providence? Now I could prosecute my studies quietly, and the necessary books were provided for me: the Lord, moreover, gave me the grace of prayer and diligence, on which account I improved so much, that before Michaelmas I was recommended to assist a younger scholar in his lessons. He was the son of the senator Goessler, and is now Archdeacon of Stolpe,

and by this opportunity I found the saying true, *Docendo discimus*. This gentleman desired me to dine with him on Thursdays, instead of with Mr. Hartke. But I said, 'As this man has provided for me in my need, I must not leave him unless he should propose it.' Senator Goessler answered, 'You shall not be responsible for it, I will settle the matter with Mr. Hartke;' which he did, and from that time I dined with him every Thursday. The intention of the senator in this was to become acquainted with my method of instructing his son. My pupil improved so rapidly that he excited the attention of others, many of whom asked me to instruct their sons with Mr. Goessler's, from four to five o'clock daily. The number of my scholars increased to twelve. My confidence in God would not let me ask, 'What will you give me?' I received, however, more than I could have expected; every one gave according to his will, and I looked upon it, not as a debt, but as a gift. Being thus provided for, I could save much, but I was always ashamed before God, when from one or other of the parents of my pupils, whom I instructed, as it were, for my own benefit, I received a ducat at one time, and a dollar at

another, together with new clothes. But at the same time I praised my God who strengthened my faith and confidence in him so greatly, yea, even beyond measure.

"Besides these circumstances, I will add only the following. Once in the time of my poverty, as I was returning from school, I met a poor widow leading a little hare-lipped boy. Pitying the child, I asked whether he had any thing to eat. The mother answered, 'Nothing.' I had a drier (a little more than a farthing) with me, and gave it to the woman, for which she said, 'My dear young master, may God reward you an hundred fold!' I parted from her, and had scarcely entered my lodging, when the Rev. Mr. Granow called me to his study and gave me a dollar. Well, thought I, that drier is more than an hundred times repaid; the rest I must give away. I went, therefore, speedily to find the woman out, and keeping one hundred driers, gave her the remainder. The woman, overpowered with gratitude, was unable to thank me, but exclaimed, 'O God, what shall I say for this!' And from that time my earthly goods were increased as I have before mentioned.

A. B.

(To be continued.)

ON THE TYPICAL CHARACTER OF JOB.

To the Editors of the *Jewish Expositor*.

Gentlemen,

I AM fully aware of the sublime moral lessons which the book of Job presents to us in exhibiting the endurance of suffering by an eminent servant of the Lord, whose heart was stayed upon his God. With the comfort and the profit which every Christian who is in affliction may derive from what is there taught, it would be most unpardonable to interfere; but it is not inconsistent, at the same time, to maintain, that Job may be considered as a typical character. We have apostolic

authority (1 Cor. x.) for considering the patriarchs generally as typical characters; and commentators may be referred to who have supposed Job in his suffering, to typify the suffering Messiah. The typical character of Job, however, has presented itself differently to my mind, and I send you herewith what has occurred to me respecting it. I transmit it without apology or reluctance, as I learn from your Expositor, that the London Society attaches much importance to the investigation of the Old Testament types, so that a regular and stated lecture at the Society's Episcopal Chapel is devoted to their consideration.

I am, Gentlemen, your's, &c.

Συγγενος.

Oct. 15, 1825.

One principal feature in the book of Job is the description it affords of his sufferings: and a casual examination of his complaints will discover a very marked and striking coincidence between the lamentations of Job, and those of Judah and Jerusalem, as recorded by the prophet Jeremiah. On tracing the subject more minutely they will be found almost identically the same; and hence we may conclude, that it was not improbable that the book of Job might, amongst other things for our instruction, be intended to set before us, under a type or figure, the condition of the children of Judah whilst suffering under their long and last captivity.

The first thing to be noticed is the change which took place in the person, and the appearance of Job. It was so great, that when his friends came to him, at first they knew him not. The change in Judah and Jerusalem is thus spoken of in Lam. ii. 1, and iv. 1, "How hath the Lord covered the daughter of Zion with a cloud in his anger, and cast down from heaven unto the earth the beauty of Israel!—How is the gold become dim, how is the most fine gold changed!"

Job complains, (iii. 23) that "God hath hedged him in"—and he says, (xix. 8,) "He hath fenced up my way that I cannot pass."

Job vi. 4, "The arrows of the Almighty are within me, the poison whereof drinketh up my spirit: the terrors of God do set themselves in array against me."

Job xvi. 12, "He hath set me up for his mark."

Job x. 15—17, "I am full of confusion, therefore see thou mine affliction, for it increaseth. Thou huntest me as a fierce lion; and again thou shewest thyself marvellous upon me. Thou renewest thy witnesses (margin, thy plagues) against me, and increasest thine indignation upon me."

Job xiii. 24, "Wherefore hidest thou thy face and holdest me for thine enemy?"—xix. 11, "He hath also

Jerusalem complains, (Lam. iii. 7,) "He hath hedged me about that I cannot get out; he hath made my chain heavy."

Lam. iii. 13, 47, "He hath caused the arrows of his quivers to enter into my reins.—Fear, and a snare is come upon us."

Lam. iii. 12, "He hath set me as a mark for his arrow."

Lam. iii. 1, 10, 11, "I am the man that hath seen affliction by the rod of his wrath.—He was unto me as a bear lying in wait, and as a lion in secret places. He hath turned aside my ways, and pulled me to pieces; he hath made me desolate."

Lam. ii. 4, 5, "He hath bent his bow like an enemy: He stood with his right hand as an adversary.—He

kindled his wrath against me, and he counteth me unto him as one of his enemies."

Job xvi. 10—12, "They have gaped upon me with their mouth; they have smitten me upon the cheek reproachfully; they have gathered themselves together against me.—God hath delivered me to the ungodly, and turned me over into the hands of the wicked.—I was at ease, but he hath broken me asunder: he hath also taken me by my neck and shaken me to pieces."

Job xvi. 16 and 20, "My face is foul with weeping, and on my eyelids is the shadow of death.—My friends scorn me; mine eye poureth out tears unto God."

Job xix. 8, "He hath set darkness in my paths."

Job xix. 9, "He hath stripped me of my glory, and taken my crown from my head."

Job xix. 10, "He hath destroyed me on every side and I am gone, and mine hope hath he removed as a tree."

Job xix. 20, "My bone cleaveth to my skin and to my flesh; and I am escaped with the skin of my teeth."

Job xxx. 9, xvii. 6, "And now I am their song, yea I am their by-word. He hath made me also a by-word of the people."

Job xxx. 20, "I cry unto thee and thou dost not hear: I stand up and thou regardest not."

Job xxx. 30, "My skin is black upon me; and my bones are burned with heat."

It would not be difficult to adduce many more instances of similarity between the complaints of Job and the Lamentations of Jeremiah, if the type rested upon that single parallel; but this is by no means the case, as will readily be seen by reference to the xxviiith chapter of the book of Deuteronomy. For if, as before suggested, Job be indeed intended as a type of suffering Judah, we should expect to find the miseries which he complains of run parallel with the curses denounced against the children of Israel in that book. And, in fact, they do run parallel.

Deut. xxviii. 15 to 18, declares, "But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, &c.—

poured out his fury like fire.—The Lord was as an enemy."

Lam. iii. 46 and 52, "All our enemies have opened their mouths against us.—Mine enemies have chased me sore like a bird, without a cause." i. 14, 15, "He hath made my strength to fall, the Lord hath delivered me into their hands from whom I am not able to rise up.—The Lord hath trodden under foot all my mighty men in the midst of me; he hath called an assembly against me to crush my young men."

Lam. i. 2, "She weepeth sore in the night, and her tears are on her cheeks: among all her lovers she hath none to comfort her: all her friends have dealt treacherously with her, they are become her enemies."

Lam. iii. 2 and 6, "He hath led me and brought me into darkness.—He hath set me in dark places."

Lam. v. 16, "The crown is fallen from our head."

Lam. iii. 17, 18, "Thou hast removed my soul far off from peace.—And I said, My strength and my hope is perished from the Lord."

Lam. iv. 8, "Their skin cleaveth to their bones, it is withered, it is become as a stick."

Lam. iii. 14 and 63, "I was a derision to all my people, and their song all the day.—Behold theirsitting down and their rising up; I am their music."

Lam. iii. 8, "Also when I cry and shout he shutteth out my prayer."

Lam. iv. 8, Their visage is blacker than a coal—v. 10, our skin is black like an oven."

cursed shalt thou be in the city, and cursed shalt thou be in the field: cursed shall be thy basket and thy store; cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep." Thus, and somewhat to the same effect, in ver. 38 to 42 inclusively, are the children of Israel warned of the destruction of their city and their land, and their offspring, and the produce of their fields, and all their possessions. It will be found that the infliction of the evils here described, and the utter spoiling of his lands, and his cattle, and his sheep, and all his worldly substance, together with the destruction of his servants and his children, are related particularly in the first chapter of the book of Job.

Heavy judgments are denounced upon the persons of the children of Israel; and Job complains precisely of the very same calamities, as will be seen by comparing the passages together.

Deut. xxviii. 21, "The Lord shall make the pestilence cleave unto thee." Ver. 22, "The Lord shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew; and they shall pursue thee till thou perish." Ver. 27, "The Lord will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch whereof thou canst not be healed." Ver. 35, "The Lord shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head." Ver. 59, 60, and 61, "The Lord will make thy plagues wonderful, and the plague of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance. Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of, and they shall cleave unto thee. Also every sickness and every plague, which is not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed."

It is related in Job ii. 7, 8, that he was smitten "with sore boils from the sole of his foot unto his crown: And he took a potsherd to scrape himself withal, and he sat down among the ashes." Utterly overcome with pain and grief (Job iii.) he curses the day and hour of his birth.—vii. 5, he complains, "My flesh is clothed with worms and clods of dust, my skin is broken and become loathsome." ix. 17, "He multiplieth my wounds." x. 10 and 20, "Thou hast poured me out like milk, and curdled me like cheese.—Are not my days few?" xvii. 1 and 7, "My breath is corrupt, my days are extinct, the graves are ready for me.—Mine eye also is dim by reason of sorrow, and all my members are as a shadow." xix. 20, "My bone cleaveth to my skin and to my flesh." xxiii. 2, "My stroke is heavier than my groaning." xxx. 17—19, "My bones are pierced in me in the night season, and my sinews take no rest.—By the great force of my disease is my garment changed, it bindeth me about as the collar of my coat.—He hath cast me into the mire, I am become like dust and ashes." Ver. 27, "My bowels boiled, and rested not; the days of affliction prevented me." Ver. 30, "My skin is black upon me, and my bones are burned with heat."

The mental terrors and agonies of the children of Israel during the time of their second captivity, are thus foretold in Deut. xxviii.

Ver. 20, "The Lord shall send upon thee cursing, vexation, and rebuke, in all that thou settest thy hand unto

Job exclaims, vi. 4, "The terrors of God do set themselves in array against me." vii. 7 and 20, "My life

fer to do, until thou be destroyed, and until thou perish quickly." Ver. 28, 29, "The Lord shall smite thee with madness and blindness, and astonishment of heart, and thou shalt grope at noon day, as the blind gropeth in darkness." Ver. 34, "Thou shalt be mad, for the sight of thine eyes, which thou shalt see." Ver. 65, 66, "And among these nations thou shalt find no ease, neither shall the sole of thy foot have rest; but the Lord shalt give thee there a trembling heart, and failing of eyes, and sorrow of mind. And thy life shall hang in doubt before thee, and thou shalt fear day and night, and shalt have none assurance of thy life."

The carrying away of the children of Israel into captivity is foretold in Deut. xxviii.—Job likewise goes into captivity. We find he complains of captivity as follows; and after the days of his suffering are ended, we read that the Lord turns his captivity, Job xlii. 10.

Deut. xxviii. 25, "The Lord shall cause thee to be smitten before thine enemies. Thou shalt go out one way against them, and flee seven ways before them, and shalt be removed into all the kingdoms of the earth." Ver. 48, "Thou shalt serve thine enemies, whom the Lord thy God shall send against thee, in hunger and in thirst, and in nakedness, and in want of all things. And he shall put a yoke of iron upon thy neck, till he have destroyed thee." Ver. 63, 64, "And it shall come to pass, that as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to destroy you, and to bring you to nought, and ye shall be plucked from off the land whither thou goest to possess it. And the Lord shall scatter thee among all people, from one end of the earth even to the other."

Job vii. 4, 14, 15, xvii. 6, and xxx. 9, 10, likewise afford parallels to verse 67 and verse 37 of the xxviiith ch. of the book of Deuteronomy.

Deut. xxviii. 67, "In the morning thou shalt say, Would God it were even; and at even thou shalt say, Would God it were morning! for the fear of thine heart, wherewith thou shalt fear, and for the sight of thine eyes; which thou shalt see."

is wind, mine eye shall no more see good. I am a burden to myself." ix. 18, "He will not suffer me to take my breath, but filleth me with bitterness." xxi. 6, "When I remember I am afraid, and trembling taketh hold of my flesh." xxx. 15, 16, "Terrors are turned upon me, they pursue my soul as the wind; and my welfare passeth away as a cloud. And now my soul is poured out upon me; the days of affliction have taken hold of me."

Job x. 17, "Changes and war are against me." xvi. 10, 11, "They have gaped upon me with their mouth, they have smitten me upon the cheek reproachfully; they have gathered themselves together against me. God hath delivered me to the ungodly, and turned me over to the hands of the wicked." xxx. 11—14, "Because he hath loosed my cord and afflicted me, they have also let loose the bridle before me."

Upon my right hand rise the youth, they push away my feet, and they raise up against me the ways of their destruction. They mar my path, they set forward my calamity.—They came upon me as a wide breaking in of waters: in the desolation they rolled themselves upon me." Ver. 29, "I am a brother to dragons, and a companion to owls."

Job vii. 4, 14, "When I lie down I say, When shall I arise, and the night be gone: and I am full of tossings to and fro unto the dawning of the day.—Then thou scarest me with dreams, and terrifiest me through visions, so that my soul chooseth strangling, and death rather than life."

Deut. xxviii. 37, "And thou shalt become an astonishment, a proverb, and a by-word, among the nations, whither the Lord shall lead you."

Job xvii. 6, and xxx. 9, "He hath made me also a by-word of the people.—And now I am their song, yea, I am their by-word."

It may be remarked as a further coincidence, that in chapter xxxi. where Job enumerates the glories and blessings he enjoyed prior to the days of his affliction, he speaks in terms which run nearly parallel with the song of Moses in Deut. xxxii. wherein the glories of Israel, at the time when the Lord's blessing rested upon them, are related.

Deut. xxxii. 7—14, "Remember the days of old, consider the years of many generations.—For the Lord's portion is his people, Jacob is the lot of his inheritance.—He led him about, he instructed him, he kept him as the apple of his eye.—The Lord alone did lead him, and there was no strange God with him. He made him ride on the high places of the earth, and to suck honey out of the rock, and oil out of the flinty rock, butter of kine and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape."

Job xxix. 2—6, "Oh that I were as in months past, as in the days when God preserved me: When his candle shined upon my head, and in his light I walked through darkness: As I was in the days of my youth, when the secret of God was upon my tabernacle: When the Almighty was yet with me; when my children were about me: When I washed my steps with butter, and the rock poured me out rivers of oil."

In chapter xxix. further details are given of the former prosperity of Job; and the description may well, without straining the sense, be frequently applied to a nation which the Lord God has exalted above all others, and selected as his Church, and the depository of his revealed truth, and as the teacher and instructor of mankind in the way of salvation, and in the true worship and knowledge of Jehovah. The following quotation may be thought long, but the force of it would be lost by curtailing it. "When I went out to the gate through the city; when I prepared my seat in the street; the young men saw me and hid themselves; and the aged arose and stood up. When the ear heard me, then it blessed me, and when the eye saw me it gave witness to me: Because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy. I put on righteousness and it clothed me; my judgment was as a robe, and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor, and the cause which I knew not, I searched out. And I brake the jaws of the wicked, and plucked the spoil out of his teeth. My root was spread out by the waters, and the dew lay all night on my branch. My glory was fresh in me, and my bow was renewed in my hand. Unto me men gave ear and waited, and kept silence at my counsel. After my words they spake not again; and my speech dropped upon them. And they waited for me as the rain, and they opened their mouth wide as for the latter rain. If I laughed on them they be-

lieved it not; and the light of my countenance they cast not down. I chose out their way, and sat chief, and dwelt as a king in the army, and as one that comforteth the mourners."

The Lamentations of Jeremiah are much in unison with the foregoing passage; for they describe Jerusalem as having in former times been "great among the nations, and princess among the provinces," possessed of "corn and wine," and surrounded by "her lovers," and "her friends." Her former "beauty," her "law," her "prophets," her "princes," her "priests," her "elders," her "young men," her "virgins," her "children," her "strong holds," her "gates," her "sanctuary," her "solemn feasts and sabbaths," her "pleasant things which she had in the days of old," are all severally enumerated. She was called, "the perfection of beauty, and the joy of the whole earth," and "her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, and their polishing was of sapphire."

There is still another considerable portion of scripture which might be adduced, as bearing upon the present question, viz. the complaints of Judah and Jerusalem, and the denunciations against them, which are to be found in the book of Psalms. Commentators, however, are not agreed, whether many passages which I should incline to refer to, are to be applied to Judah and Jerusalem; or, whether they are not more referable to Messiah himself personally, or to the Church of Christ generally. This being a point which could not, on the present occasion, be conveniently discussed, I have thought it best to omit all reference to the Book of Psalms, and to proceed at once to observe, in further elucidation of Job's typical character, that he is presented to us a self-justifier, trusting in his own righteousness, and declaring himself upright before God. And that in chapter xxxi. he recapitulates his moral duties, all of which he declares, with great solemnity, that he has faithfully performed. Thus also the Jews generally, both at the time of, and ever since their dispersion, have portrayed a similar character, maintaining that they alone are the people of God, and placing their dependance upon an undefined notion of God's favour, and of their own integrity, above other nations, and thus shewing themselves "ignorant of God's righteousness, and going about to establish their own righteousness, and not submitting themselves to the righteousness of God." Rom. x. 3.

It may be remarked further, that the Jews, before their present dispersion, must have understood that a second national captivity of long duration awaited them, for so the prophets had revealed it, in the most express terms. Yet we find notwithstanding, that the Jews, at the time of our Lord's advent, had entirely lost sight of this word of prophecy, and forgetful of the impending captivity, were expecting a glorious Messiah, who as a conqueror should deliver them from the Roman yoke, and restoring again the kingdom to Israel, (Acts. i. 6,) should set them up on high as the first nation of the earth, and establish them in supreme power for endless generations. Thus Job also is exhibited as forgetful of judgments, which he had been given to understand, awaited him. Until the calamity actually overtook him he

remembered not that it had been foretold. He had exclaimed, (xxix. 18,) "I shall die in my nest, and I shall multiply my days as the sand." But he afterwards confesses, (iii. 25,) "The thing which I feared is come upon me, and that which I was afraid of is come unto me."

Were it not for the apprehension of being thought fanciful, I might endeavour to shew at length, that the historical account which is given us of the patriarch Job, affords a well defined figurative outline of the history of the Jewish nation. But I am aware this is tender ground, and therefore I shall touch it lightly; and I shall content myself with the few following remarks. It appears that before evil came upon him, there was "none like Job in the earth; a perfect and an upright man, and one that feared God, and eschewed evil," Job i. 8; and God had "made a hedge about him, and about his house, and about all that he had on every side, and had blessed the work of his hands, and his substance was increased in the land," ver. 10. This might perhaps be considered as typifying the condition of the children of Israel, as a holy nation, preserving the true worship of Jehovah when all the other nations of the earth were sunk in idolatry. Whilst Job is in the state which has been thus described, Satan has permission to afflict him by the spoiling of his goods, and his worldly substance; but it was declared that his person should remain untouched; and following up the idea, it might be said that this part of the type was accomplished at the time of the Babylonish captivity. On that occasion, the nation and the temple were spoiled, but the people still retained their place as the holy nation, as the people of God, the preservers of his oracles, and his ordinances, and as the only true worshippers of Jehovah. The Jewish ceremonial law and ritual, which might be considered as the *person*, or character of Job, were preserved from injury on this occasion. But, afterwards, permission is given unto Satan to touch the bone and the flesh (the person) of Job; and so upon the second captivity, the Christian worship and ritual having been established by the Lord Jesus Christ, salvation was no longer of the Jews; the ceremonial law and ritual had passed away, being superseded by the new dispensation; the candlestick of Judah was removed, they ceased to be the holy people, and the true worshippers of Jehovah. Then the judgment fell upon the person, the character of Job—upon his flesh and his bones; but still his life, or his existence, as a nation, was preserved. I fear this will be thought fanciful, but, after all, the elucidation of a type must, in a great measure, be a matter of fancy or imagination, unless we have some sure interpretation of the type in Scripture.

The contemporaries of Job are represented as coming to him under pretence of comforting him in his affliction, though, in truth, rather to revile him: and thus may the contemporary nations of the earth be represented, as arguing with the children of Judah, when in captivity amongst them. But at length Elihu, one who is far younger than they, rises up to address Job and his false friends; and if the general view which has been taken of the type be correct, this can be no other than the Christian, standing up to preach the everlasting Gospel to

the Jew and the Gentile, as is done at this day. Job, as a self-justifier, had said, that there was no injustice in his hands, and also that his prayer was pure; (Job xvi. 17;) and seeing no mediator with God, he had exclaimed, "He is not man as I am that I should answer him, and we should come together in judgment. Neither is there any days-man between us, that might lay his hand upon us both," (ix. 32, 33.) Now when Elihu stands up to reply, in the first place, he rebukes Job, "because he justified himself rather than God," (Job xxxii. 2,) declaring himself "clean, without transgression, and innocent, neither was iniquity in him." (Job xxxiii. 9.) He reminds Job of a righteousness which he knew not, even the righteousness of God, and shewing him that there is a days-man, and an "interpreter," he preaches unto him the everlasting Gospel. See chaps. xxxii. to xxxvii. which are too long to be analyzed for our present purpose, but which contain as beautiful and luminous an exposition of the Gospel, as any that can be found in the Old Testament Scriptures. Whilst Elihu is still speaking, the Lord himself comes forth from his place, "to finish the work, and cut it short in righteousness, because a short work will the Lord make upon the earth." (Rom. ix. 28.) At his rebuke Job humbles himself, and confesses that he had uttered that he understood not." (xlii. 3.) And as if, for the first time, obtaining a sight of his great and glorious Messiah, he exclaims, (ver. 5, 6,) "I have heard of thee by the hearing of the ear, but now mine eye seeth thee, wherefore I abhor myself, and repent in dust and ashes." After this the appointed sacrifice is offered up, and the Lord accepts Job, and turns his captivity; (verse 10;) and restoring him to his house, and to his land, gives him "twice as much as he had before;" and "all his brethren and his sisters, and his acquaintances, gather themselves to him, and eat bread in his house:" and they give him "every man a piece of money, and every one an earring of gold; so the Lord blesses the latter end of Job more than his beginning." (verse 10—12.)

This concluding portion of Job's history agrees so accurately with what is foretold of Judah, that further remark may appear superfluous; but I would briefly remind the reader, that as Jehovah appeared suddenly in the whirlwind unto Job, so Messiah shall come suddenly to his temple, with power and great glory: and then Judah, like Job, whose penitential exclamation has just been referred to, (see Job xlii. 1—6,) shall look upon him whom they have pierced, and shall mourn, and shall be in bitterness;—that as the Lord accepted Job, and turned his captivity, so shall Messiah at his coming turn away ungodliness from Jacob, and save the tents of Judah first, and bring them to place them in their own land, where Judah, like Job, shall have twice as much as before, even the double portion;—that as his brethren and his acquaintances gathered themselves unto Job, to eat bread with him, and brought him money, and earrings of gold, so shall the Lord gather others to Judah; and the forces of the Gentiles shall come unto him, and they shall come up to worship at Jerusalem, and shall bring incense and gold. Thus, like that of Job, the latter end of Judah shall be blessed more than his beginning, and the glory of the latter house shall be greater than that of the former.

DOCUMENTS CONNECTED WITH THE
NEW HEBREW CITY.*To the Editors of the Jewish Expositor.*

Gentlemen,

SINCE I sent you the proclamation of Mr. Noah, inserted in your last number, I have met with two other documents which should also have a place in your pages, where all occurrences relating to the Jews, in these extraordinary times, ought, as I conceive, to be recorded.

The documents which I enclose are, first, the speech made by Mr. Noah, at the laying of the first stone of his intended city; and, secondly, a letter from the chief rabbi of Paris, refusing to accept the appointment conferred on him by Mr. Noah, in his own name, and in that of Drs. Herschell and Meldola, chief rabbis at London.

I am, Gentlemen, your's, &c.

PHILO-JUDEUS.

*Speech of Mr. Noah at the laying of
the First Stone.*

Brothers, Countrymen, and Friends,

Having made known by proclamation the re-establishment of the Hebrew government; having laid the foundation of a city of refuge, an asylum for the oppressed in this free and happy republic—I avail myself of that portion of my beloved brethren here assembled, together with this concourse of my fellow-citizens, to unfold the principles, explain the views, and detail the objects contemplated in the great work of regeneration and independence to which it has pleased the Almighty to direct my attention. Truth and justice demand that I should candidly state the motives which have induced me to aim at higher objects than mere colonization. The world has a right to know what inducements have led to this declaration of independence, and what measures are contemplated to carry the design into successful execution. The

peace of mankind—the security of persons and property—the changes incidental to the revival of the Jewish government—the progress and effect of emigration, and all those vicissitudes arising from change of climate—new laws, and new society, admonish me to be explicit in my declarations and candid in my statements. I shall not deceive the expectations of the world.

Two thousand years have nearly elapsed since the dissolution of the Jewish government, and no period has presented itself more auspiciously than the present for its re-organization. Peace exists among civilized powers, the march of learning and science has been rapid and successful, and mankind are at this day better qualified to estimate the blessings of toleration and liberal views, and better disposed and capacitated to encourage and enforce them, than at any former time. Religion generally, though divided and subdivided into various sects, assumes a milder aspect, and feelings of universal love and charity have superseded the darkness and bigotry of former ages. The nations of the old and new world, including the children of Africa, have had their rights acknowledged, and their governments recognised. The oldest of nations, powerful in numbers, and great in resources, remains isolated, without a home, a country, or a government.

The Jews have been destined by Providence to remain a distinct people. Though scattered over the face of the globe they still retain their homogeneity of character—the peculiarity of their tenets, the identity of their faith. In their prosperity and adversity they have uniformly been the chosen people—proud of their God, proud of their distinction, and even proud of their sufferings. Bending before the tribunals of power, yielding to persecution and torture, tranquil in misfortune, and resigned to fate, they patiently endured—not meanly surrendered—they bravely defended their rights, and the rights of their country, and have never despaired of divine protection, or given up hopes of human justice.

Looking forward to a period of re-

generation, and to the fulfilment of the prophecies, the Jews have preserved within themselves the elements of government, in having carefully preserved the oracles of God assigned to their safe keeping; and the time has arrived when their rights, as a nation, can be recognised, when, in the enjoyment of independence, the lights of learning and civilization, and the obligations of industry and morality, they can cultivate a friendly and affectionate understanding with the whole family of mankind, and have no longer enemies on earth.

In calling the Jews together under the protection of the American Constitution and laws, and governed by our happy and salutary institutions, it is proper for me to state that this asylum is temporary and provisional. The Jews never should, and never will relinquish the just hope of regaining possession of their ancient heritage, and events in the neighbourhood of Palestine indicate an extraordinary change of affairs.

The Greeks are almost independent of the Ottoman Porte. The Turkish sceptre becomes weaker daily. Russia will march upon Constantinople. The Egyptians are cultivating the useful arts, and are encouraging commerce and agriculture. The Turks, driven beyond the Bosphorus may leave the land of Canaan free for the occupancy of its rightful owners, and the wealth and enterprize of the Jews may make it desirable for them to reclaim their former possession, by, and with the consent of the christian powers, who more enlightened, and consequently more tolerant, may be duly impressed with a sense of justice due to an injured and oppressed people.

Called together to the Holy Land by the slow but unerring finger of Providence, the Jews coming from every quarter of the globe would bring with them the language, habits and prejudices of each country. Assimilating only in religious doctrines, and divided on temporal affairs, they would present innumerable difficulties in organizing under any form of government, and the diversity of opinions and views would create factions as

dangerous and difficult to allay, as those fatal ones which existed in the times of the first and second temples. It is in this country that the government of the Jews must be organized. Here, under the influence of perfect freedom, they may study laws—cultivate their minds, acquire liberal principles as to men and measures, and qualify themselves to direct the energies of a just and honourable government in the land of the Patriarchs.

Conforming therefore to the constitution and laws of the United States, there is no difficulty in organizing and concentrating the Jewish nation. Originally we were a race of shepherds; each man governed his own family; and, to the enjoyment of domestic happiness, they added the blessings of a pure religion. Israel accumulating in strength was led to Egypt, delivered from bondage and conducted to the promised land, by the illustrious legislator of the Jews and the great benefactor of mankind. The moral, political and ecclesiastical code of laws which the Almighty, through Moses, presented to the children of Israel, forms, even at this day, the basis of every civil and religious institution. The victorious Joshua^a settled the Israelites in the land of Canaan, and divided it according to tribes. After a short interregnum on his death, the government of the Judges commenced, which existed 300 years, until it was merged in the kingdom which commenced with Saul, and terminated after a brilliant epoch in the captivity. The government of the High Priests succeeded, and continued 428 years, followed by the Maccabean Kings of Judah, and the nation became finally dispersed under Herod the Idumean.

In selecting from the primitive, the judicial, the regal and sacerdotal governments, a form best adapted to the times, and also to the condition of the Jewish people, I have deemed it expedient to re-organize the nation under the direction of the Judges.

The authority of the Judges extended to all religious, military and civil concerns; they were absolute and independent, like the Kings of Israel and

Judah, without the ensigns of sovereignty. The Judges were immediately from the people, mingling in their deliberations, directing their energies, commanding their armies, and executing their laws. The office, which was not hereditary, conforms in some respect to that of chief Magistrate, and is in accordance with the genius and disposition of the people of this country.

It is difficult at this period to decide with certainty on the manner and forms adopted in choosing the judges of Israel. Most of the distinguished men who had filled that station, were "raised up" by divine influence. Their skill in war and wisdom in peace, their valour and experience, their capacity to govern, and incidental and necessary qualifications calculated to excite public confidence, were passports to office.

Dispersed as the nation now is, and without the possibility of concentrating the general voice, there can be no just power to grant—no right to withhold—the office must be assumed by divine permission, and the power exercised by general consent and approbation. He who assumes this power, who takes the lead in the great work of regeneration, and judges righteously, will always be sustained by public opinion. By this test I wish to be judged.

Born in a free country, and educated with liberal principles, familiar with all the duties of government, having enjoyed the confidence of my fellow-citizens in various public trusts—ardently attached to the principles of our holy faith, and having devoted years of labour and study to ameliorate the condition of the Jews, with an unsullied conscience and a firm reliance on Almighty God, I offer myself as an humble instrument of his divine will, and solicit the confidence and protection of our beloved brethren throughout the world. If there be any person possessing greater facilities and a more ardent zeal in attempting to restore the Jews to their rights as a sovereign and independent people, to such will I cheerfully surrender the trust.

I cannot be insensible to the many difficulties which may present them-

selves in the successful progress of the great work of regeneration. The attempt may be pronounced visionary and impracticable; the reluctance of some to countenance the effort—the timidity of others, and the apprehensions of all may be arrayed against an enterprise extraordinary and interesting, but always feasible. I indulge in no chimerical views. I know this country, its soil, climate, and resources, and confidently embark in the undertaking. Firm of purpose, when the object is public good, I allow no difficulties to check my progress. Urged to its consideration by strong and irresistible impulse, the project has always presented itself to me in the most cheering light, in the most alluring colours; and if the attempt shall result in ameliorating the condition of the Jews, and shall create a generous and liberal feeling towards them, and open to them the avenues of science, learning, fame, honour and happiness, who shall say that I have failed? I ask the trial, and will abide the result.

The Hebrew nation, with its sublime Theocracy, its moral laws, its warlike character and powerful government, originated in a family of shepherds. From an ancestry not more illustrious, arose the heroes and sages of Greece, and to the neglected children of the forest was Rome, once mistress of the world, indebted for existence. From origins the most humble, and from projects the most doubtful, the world has been indebted for signal benefits and blessings. A few pilgrims, driven to our continent by European persecution, have laid the foundations of a splendid empire. We have less difficulties to encounter, because we are surrounded by civilization; and a few Jews in this happy land admonished by the past, and animated by anticipations of the future, may increase rapidly and prosperously, and under a good government and wholesome laws, may fall back in time towards the Pacific Ocean, and possess a country as fertile, as it is capacious and valuable. We have long been captives in a land of strangers; we have long submitted patiently to oppression; we have long anxiously ex-

pected a temporal deliverance; but throughout the most terrible periods of calamity we have done nothing for ourselves. The Almighty, who has covered us with the shield of his paternal love, has given us moral agents by which, with his divine aid, we are to effect our own deliverance. We have senses, judgment, powers of self-government, energy, capacity, and wealth. If, with all these great requisites, we still "hang our harps on the willows"—we still cover ourselves with sackcloth and ashes, and do not make one effort for independence, how can we reasonably continue to supplicate God for our restoration, who made man in his own image, and proclaimed him free? Why should the parent of nations, the oldest of people, the founders of religion, wander among the governments of the earth, intreating succour and protection, when we are capable of protecting ourselves?

The time has emphatically arrived to do something calculated to benefit our own condition, and excite the admiration of the world, and we must commence the work in a country free from ignoble prejudices and legal disqualifications—a country, in which liberty can be insured to the Jews without the loss of one drop of blood.

The present condition of our people throughout the world is not without interest and instruction. The rightful possessors of Palestine are slaves in their own territory, and the pious attachment of the resident Jews of the Holy Land gives them the highest claims on our charity and protection. There are several hundred families in Jerusalem, Hebron, and Tiberias, three of the most ancient congregations in the world, and the number in the Holy Land may be computed at 100,000. Those on the borders of the Mediterranean are engaged in trade and manufactures: those in the interior, and particularly in Jerusalem, are poor and dreadfully oppressed. They are the great sentinels and guardians of the law and religion, and amidst the severest privations and the most intense sufferings, they have for centuries kept their eye upon the ruined site of the temple and said, "The

time will come—the day will be accomplished." The Samaritan Jews, which formerly were numerous and scattered over Egypt, Damascus, Ascalon, and Casarea, are now reduced to a few hundred poor inoffensive persons, principally residents of Jaffa and Naplouse. As there is no essential difference between their doctrines and the rest of our brethren, the distinction between them should cease. The Caraites Jews, who are numerous, are principally residents of the Crimea and the Ukraine, and are a respectable body of men. They reject the Talmud and rabbinical doctrines, adhering closely to the precepts of our divine law. On the borders of Cochinchina, we have a large colony of White and Black Jews. Their numbers are computed at 10,000. The White Jews reside on the sea coast, and the Black in the interior. The Black Jews, who call themselves Beni Israel, must have existed at the time of the first temple. The researches in the interior of Africa may, at some future period, give us immense colonies of Jews, which emigrated at an early period from Egypt. There are on the coast of Malabar and Coromandel, and in the interior of India, a considerable number of wealthy and enterprising Israelites. Measures will be adopted to ascertain their force and condition. Upwards of a million and a half of Jews reside in the dominions of the Ottoman Porte, including the Barbary States. In Constantinople and Salonichi, there cannot be less than one hundred thousand. They suffer much from the oppression of the Turks—are severely taxed, and treated with undisguised severity; but their skill in trade and their general quickness and intelligence as bankers, brokers and merchants, give them the entire controul of commerce and the command of important confidential stations in the empire. The same character and condition may be likewise attributed to those numerous Jews residing in Egypt and in Persia; they have many wealthy men in Alexandria, Cairo, Ispahan, and the numerous cities beyond the Euphrates.

From countries yet uncivilized, we

turn to those, which, still withholding the rights of man from the descendants of the Patriarchs, are nevertheless more mild and tolerant in their measures, more liberal and generous to an afflicted people.

The settlement of the Jews in England was coeval with Julius Cæsar; the inroads of the Saxons and Danes have obliterated much of the chronicles and traditions relative to their early existence in that country.—William the Conqueror brought with him a large colony from Normandy, and for a stipulated sum of money conferred upon them certain commercial privileges, and assigned them places to inhabit. It was in the feudal ages that the Jews of Britain were the most enlightened, tolerant and polished. Opu- lent in circumstances, and enterprising in the developement of resources, they gave an early impetus and direction to that trade and commerce, which has since successfully extended itself to every quarter of the globe. During the reign of William Rufus and Henry II. the Jews were favoured and protected, though always considered vassals of the crown, to be tolerated or pillaged according to the caprices of government. The cruelties practised towards them during the misguided periods of the crusade, caused many of the most respectable to abandon the country. Several families, however, returned under an invitation from King John, to be again pillaged, proscribed and murdered; and for five hundred years their condition underwent no material change. Occasionally protected, but too frequently oppressed, deprived of the natural rights of subjects and citizens, it was not surprising if the Jews in England during those periods, acquired wealth without consideration, and power without respect. During the reign of George II. a bill was introduced into Parliament for the naturalization of the Jews. It was supported by the ministry, though opposed with warmth by the people, and produced great excitement in the public mind. It nevertheless became a law; but such was the strenuous opposition manifested on the occasion, that it was considered prudent to re-

peal it at the ensuing session. The same legal disqualifications still exist in Great Britain; but it is gratifying to know, that the government affords to the Jews certain rights, immunities and protection, and our people in that country in addition to wealth and influence, are rapidly advancing in the career of learning and civilization, of charity and liberal feelings.

The miseries inflicted upon our nation in England, during the Crusade, extended their unhappy consequences to France. The Jews were among the earliest settlers in Gaul, and by their superior talent and advantages, endeavoured to encourage and extend civilization among a rude and barbarous people. Their sufferings, banishments and massacres during the reigns of Philip Augustus, Lewis the Ninth, Philip the Fair, Philip the Tall, Charles the Sixth and several successive kings, fill the sanguinary pages of history, and present a list of enormities that makes humanity shudder. In 1566, they were all banished the kingdom, and in the succeeding year, only four families were permitted to return. In the seventeenth and eighteenth century, they were gradually permitted to re-occupy their former places of residence, though still exposed to the scorn of the ignorant and the insults of the barbarians, and such feelings were encouraged and perpetuated by an edict of the government compelling them to wear a distinctive dress.

During the French Revolution the Jews claimed from the constituent assembly, the rights of citizens; many enlightened statesmen espoused their cause, and the decree of 1790 gave them a legal existence. Among the philanthropists of the age who raised his voice successfully in their behalf, was my venerable and pious friend, the Bishop Gregoire, to whom the Jews owe an incalculable debt of gratitude. The civil revolution in the condition of our brethren in France, gave rise to the moral one, which resulted from the proceedings of the Sanhedrim, convened at Paris, by the decree of 1806, and which presented to the world a galaxy of talent and

learning which would do honour to any age or any country. The Jews in France are citizens, and the charter granted by the good king Louis the eighteenth, confirmed all their rights. They are manufacturers, agriculturists, merchants and bankers, and many of them possess distinguished talents.

The history of our people in Spain is of peculiar interest. Spain was a country dear to the Jews; and after their dispersion, the seat of learning and the birth place of our greatest scholars.

The Jews first appeared in Spain, during the reign of the Emperor Adrian, and in his time were numerous and wealthy, but like our brethren in Britain and France, their lives and property were held by a frail tenure, and the Goths exercised a lucrative oppression over this proscribed and unhappy people.

After the expulsion of the Jews from Syria and Egypt, they joined the Saracens and aided them in the conquest of Spain. Favoured by the Caliphs and united by a reciprocal hospitality towards the Christians, the Jews found asylum and protection from the Saracen monarchs, and the most brilliant epoch in our history from the destruction of the temple, may be traced to this period. In the early ages the Jews were enlightened and learned in the law, they were the foes of paganism, the enemies of idolators; but it was under the Caliphs of Bagdad, and the Saracens of Spain, that they cultivated the sciences, and established seminaries of learning, and schools of literature and philosophy.

The revolutions in that country commencing in the eleventh century, eventuated unfortunately for the Jews, and the war declared by Ferdinand against the Saracens, was the commencement of their troubles and calamities. During the eleventh and twelfth centuries many learned Rabbis appeared which did honour to the age and country. They were not only deeply versed in cabalistical, allegorical and mystical interpretations of the law, but distinguished mathematicians, astronomers, masters of the

dead and living languages, and natural philosophers. In Toledo and Andalusia they had colleges in the most flourishing condition, and the piety and illustrious talents of Abraham Ben Esra, Maimonides, Kimchi, Jarchi, Haleri, Abravenel, and others, attested the brilliancy of that epoch in Jewish history. The fury of the Crusaders was perhaps more severely felt by the Jews in Spain than in any other part of the world, and more of our people abandoned that country than were brought out of the land of Egypt by Moses. Under the enlightened and liberal Moorish kings, the Jews lived prosperously in Spain, but the destruction of the Moors caused their ruin, and to this day they have been banished the country. Upwards of a million of Jews speak the Spanish language, and will never cease to regret the barbarous edicts which prohibit their residence in that beautiful but neglected part of the globe.

Spain is a miraculous and providential instance of the impolicy and impiety of religious persecutions. She is weaker in resources, in character, in the means of sustaining independence and national rights, in arts and in arms, than when under the dominion of the Caliphs.

Portugal in ancient and modern times was not more liberal, tolerant, and humane towards the Jews than Spain: they banished, tortured, and burnt them; and Portugal, from this proscriptive and cruel system is not more happily conditioned than her neighbour.

The Jews have resided in Rome since they were brought captive to that capital by Titus Vespasianus; yet, while subjected to the persecution of the Christian monarchs throughout Europe, it is pleasing to recollect and grateful to acknowledge the kindness and protection afforded them by several of the Roman Pontiffs, particularly Gregory the Great, Alexander the Second, Gregory the Ninth, Clement the Fifth, Clement the Sixth, Boniface the Ninth, Nicholas the Second, Alexander the Sixth, Paul the Third, &c. men who practised the precepts which they preached. In

modern times the Jews have been tranquil residents of that ancient city, yet at this day, they are compelled to wear a distinctive badge, to reside in a separate part of the town, and at periods to attend mass under penalty of a certain sum of money. In most of the cities in Italy, the Jews enjoy protection and privileges; they are a cultivated people, far advanced in science and polite literature, and I have long esteemed them as a learned and distinguished branch of the nation.

Many of the emigrants from Spain and Portugal took refuge in Holland, which, together with those from Germany, formed a considerable congregation, and in the 17th century they were wealthy and flourishing. The Jews in Amsterdam established colleges and academies, over which some of the greatest men of our nation have presided. It is supposed that there are nearly 100,000 Jews in Holland, mostly residents of Amsterdam. In comparison with the cruelties inflicted upon our nation by other powers on the Continent, the Jews in Holland may have been considered happy and protected, yet they were neither free by law, nor by public opinion, and in many instances they were shut out from honourable and lucrative employments.

Notwithstanding these prohibitory decrees and unfortunate internal divisions existing among the nation; Holland has produced many eminent physicians, counsellors, and literary men, particularly since the adoption of the constitution by the States, in 1796; and the Jews are now held in estimation by the government.

In the Austrian and Russian dominions, in Prussia, Sweden, Denmark, and the Hanseatic towns, and throughout Germany, there must be nearly two millions and a half of Jews, nearly a million of which were in Poland previous to the partition of 1772. In all those countries their condition has been ameliorated, yet they do not, in all, enjoy political rights, though their personal deportment acquires consideration and respect, if merited. Of late some strong

edicts have been passed relative to the Polish and Russian Jews, and it is to be lamented that they still labour under strong personal and religious prejudices.

It will thus be perceived, that with all the toleration of the times, with all the favourable condition of the Jews, they suffer much, and are deprived of many valuable rights.

Our religion embraces all that is pure and upright,—all that is just and generous. In temperance, in industry, in patience, and in all the duties of husband, father, friend, and citizen, the Jews may claim an equal rank with those of any other religious denomination. If there are some who occasionally wander from the paths of rectitude, let it be remembered, that they are men, and subject to human frailties. If in the narrow and crooked channels of traffic, in which persecution has driven some of them, they, at times, have disregarded the high injunctions of purity and good faith, let us call to mind that their virtues have never been accredited, while their faults have been magnified. Shut out from more noble pursuits, they have been left without that incentive to good actions, that encouragement to upright conduct, that reward of merit which has been amply afforded to others.

Why should Christians persecute the Jews? Sprung from a common stock, and connected by human ties which should be binding; if those ties are empty and evanescent, where is the warrant for this intolerance? not in the religion which they profess; that teaches mildness, charity, and good will to all.—I judge religion from its effects, and when I look round and see the seminaries of learning, and institutions of charity,—when I see temperance united to industry, virtue and wisdom, benevolence and good faith, existing among Christians, if this be the result of their religion, God forbid that it should be destroyed. Let it flourish, I will sustain that faith in its purity, but let us be equally charitable to all. The Jews and Christians are only known by their hostility towards each other. This hostility, neither religion recognizes. We should no

more censure the Christians at this day for the cruelties practised towards the Jews in the early ages, than the Jews should now be made answerable for the factious policy of our ancestors, 500 generations ago. Times have undergone an important change; we all begin to feel that we are formed of the same materials, subject to the same frailties, destined to the same death, and hoping for the same immortality. Here, then, in this free and happy country, distinctions in religion are unknown? here we enjoy liberty without licentiousness, and land without oppression.

Among the many advantages which an asylum in this country promises, the pursuits of agriculture are the most prominent, and of all pursuits, the most noble.

The Jews were an agricultural people before they were a nation; the fruitful vallies of Canaan, the plains of Nineveh, Greece, Persia, Egypt, and in modern times, Lithuania, the Ukraine, and Moldavia, exhibit their devotion and attachment to this pursuit. In no country on earth can they enjoy, in this respect, equal advantages to those which we hold forth. Land of a fertile quality well wooded and watered, may be purchased on the most reasonable terms; taxes are equalized and moderate; and by a recent act of the Legislature of this State, aliens can hold any quantity upon declaring their intention of becoming citizens. This great privilege, which in other countries is denied to the Jews, is here afforded, together with every personal security. The lands they cultivate are their own; no sovereign or feudal lord, or magistrate, can wrest their property from them; no tithes, no exactions, no persecutions await them; they will be called upon to contribute that moderate support to government, which is cheerfully yielded by every good citizen. They will be themselves lords of the soil, and sovereigns in their own right, eligible to office and honours, and acquiring that consideration and respect which unavoidably await correct deportment, talents and reputation.

The State of New-York is far advanced in improvements of every kind. There are upwards of six millions of acres of cultivated land, producing grain in abundance and every variety of fruit, and rich grazing meadows. A farm of one hundred acres well cultivated will, with industry, afford an ample livelihood, and corresponding happiness to a family. I again repeat, agriculture is the natural and noble pursuit of man. Between the handles of the plough, in felling the oak of the forest, in the harvest and in the season of fruits, the farmer is still the same free and happy citizen, and has all the resources of life within himself. His cattle are raised in his pastures, his grain produces him bread, his sheep afford him wool, his trees sugar, his fields flax, he is his own brewer and distiller, his forests afford him fuel, he has all the comforts and frequently luxuries which wealth can give. He sees the sun rise in glory, and set in majesty. He who wishes to be truly religious and be surrounded with the admonitions of piety, should be an agriculturist. To the man of capital the advantages held forth in this state, are numerous and acknowledged. To the land proprietor there is plenty and happiness; to the merchant and trader, the most profitable facilities, and unceasing encouragement to the manufacturer and mechanic.

The laws and customs in Europe, present many obstacles to the Jews becoming mechanics. To be perfectly independent, they should learn some branch of the mechanic art. In this country, our mechanics are numerous, opulent, and influential. Masons, carpenters, blacksmiths, tailors, hatters, shoemakers, carriers, and the more light branches of labour, are always amply encouraged, and with the acquirement of a trade, in this country, no industrious man can possibly want.

The rising importance and value of our manufactories, should attract the attention of Jewish capitalists. The Congress of the United States has, by a judicious revision of the Tariff, so regulated the duties on foreign

fabrics, as to give permanent encouragement to our own. The market value of articles annually manufactured in this state alone, is computed at several hundred millions of dollars, and the investments are principally in grist-mills, saw-mills, oil mills, fulling mills, carding machines, cotton and woollen factories, iron foundries, trip-hammers, distilleries, tanneries, ash-eries, breweries, &c. &c.

Grand Island is surrounded by water power, and is admitted to be an eligible spot for the erection of manufactures.

The organization of a system of finance for the promotion of emigration, affording aid to settlers, erecting and supporting institutions of charity, establishing seminaries of learning, and for all the purposes of an efficient and economical government, is not without some difficulty. Our means are ample but they are diffused, spread over the globe, and not readily concentrated.

Our law prohibited each King of Israel from "multiplying to himself silver and gold." This prohibition was intended to preserve the people from ruinous and oppressive taxation, and therefore limited the Sovereign to the moderate exigencies of his court; but it appears from our prophet Samuel, and indeed from the ancient laws of Babylon, also in force among the Greeks and Romans, that the *jus regium* was computed at one tenth. The tithes afforded to the High priests were of similar value in cattle, first fruits, the harvest, even to "mint, cummin and anise." A considerable portion was also secured to the Levites. It is, however, obvious, that these exactions were exorbitant, and while they gave splendour to the government, they tended to impoverish the people.

Taxes should be equalized, and always levied in correspondence with the wants of the nation. In organizing the Jewish Government, the poorest should be enabled to participate in the great and glorious act; and with this view, I have imposed a capitation tax of three shekels of silver, which is equal to one Spanish dollar, to be paid annually, a sum within the means

of the poorest; and if paid and collected will be amply sufficient to defray the expenses of the government in its incipient organization. This small tax, however, does not prevent free will offerings in our synagogues, which the liberal and wealthy may make in the furtherance of the great objects in view.

A suitable person will be appointed to direct the finance department, and likewise such other officers as are usually named in all well organized governments. The Jewish capital throughout the world, may be estimated at a vast amount. Since the termination of the wars on the Continent, a great portion of the capital has returned to the coffers of its proprietors. A few millions of dollars judiciously invested and thrown into the Western District of this State, would realize a reasonable profit, and be of immense benefit to this thriving and populous section of our country.

During the European wars, many Jews joined the different armies, and I learn have distinguished themselves in sundry campaigns; several have been honoured with important commissions, and given proofs of valour and fidelity. Such who prefer a military life, and who may at the present period have arms in their hands, may continue in their ranks; their arms must never be turned against the country they serve; but we have lost our ancient military character; and the discipline, courage, and constancy, of those who have in modern times seen service, may be necessary to constitute the *materiel* from which future armies may be organized.

Wars are necessary in defence of national rights when unjustly assailed. So God has thought, and fought with us. So man now thinks. We may not have again such generals as Joshua, David, and the Maccabees, but in blending our people with the great American family, I wish to see them able and willing to sustain its honour with their lives and fortunes. Time, which matures and brings forth many surprising events, may give us a territory beyond the Lakes, great in extent and resources; we may occupy a po-

sition of importance on the Pacific, and wherever Providence may lead the nation, I wish to have its rights manfully sustained.

I have enjoined a strict neutrality in the existing war between the Greeks and Ottoman Porte. While it would afford me great happiness to aid any oppressed nation in a contest for liberty, we must not jeopardize the safety of millions living under the Mussulman government, and who would be instantly sacrificed by their relentless rulers, upon the least succour being afforded to the revolutionists. While prudence, and a due regard to the safety of innocent people enjoin us not to mingle in this contest, it is due to the cause of freedom, not to throw obstacles in the way of its successful advancement.

The discovery of the lost tribes of Israel, has never ceased to be a subject of deep interest to the Jews. That divine protection which has been bestowed upon the chosen people, from the infancy of nature to the present period, has, without doubt, been equally extended to the missing tribes: and if, as I have reason to believe, our lost brethren were the ancestors of the Indians of the American Continent, the inscrutable decrees of the Almighty have been fulfilled, in spreading unity and omnipotence in every quarter of the globe. Upwards of three thousand years have elapsed, since the nine and a half tribes were carried captive by Shalmanazar, King of Assyria. It is supposed they were spread over the various countries of the East, and by international marriages, have lost their identity of character. It is, however, probable that from the previous sufferings of the tribes in Egyptian bondage, that they bent their course in a northwest direction, which brought them within a few leagues of the American Continent, and which they finally reached.

Those who are most conversant with the public and private economy of the Indians, are strongly of opinion, that they are the lineal descendants of the Israelites: and my own researches go far to confirm me in the same belief.

The Indians worship one Supreme

Being as the fountain of life, and the author of all creation. Like the Israelites of old, they are divided into tribes, having their chief, and distinctive symbol to each. Some of their tribes, it is said, are named after the cherubinal figures that were carried on the four principal standards of Israel. They consider themselves as the select and beloved people of God, and have all the religious pride which our ancestors are known to have possessed. Their words are sonorous and bold, and their language and dialect are evidently of Hebrew origin. They compute time after the manner of the Israelites, by dividing the year into the four seasons, and their subdivisions are the lunar months, or our new moons commencing according to the ecclesiastical year of Moses, the first moon after the vernal equinox. They have their prophets, high priests, and their sanctum sanctorum, in which all their consecrated vessels are deposited, and which are only to be approached by their archimagus or high priest. They have their towns and cities of refuge—they have sacrifices and fastings—they abstain from unclean things, in short, in their marriages, divorces, punishment of adultery, burial of the dead, and mourning, they bear a striking analogy to our people. How came they on this continent, and if indigenous, when did they acquire the principles and essential forms of the Jews? The Indians are not savages; they are wild and savage in their habits, but possess great vigour of intellect and native talent; they are a brave and eloquent people, with an Asiatic complexion, and Jewish features. Should we be right in our conjecture, what new scenes are opened to the nation—the first of people in the old world, and the rightful inheritors of the new!—spread from the confines of the northwest coast to Cape Horn, and from the Atlantic to the Pacific.

If the tribes could be brought together, could be made sensible of their origin, could be civilized, and restored to their long lost brethren, what joy to their people, what glory to our God! How clearly have the prophecies

been fulfilled, how certain our dispersion, how miraculous our preservation, how providential our deliverance !

It shall be my duty to pursue the object by every means in my power.

I recommend the establishment of emigration societies throughout Europe, in order that proper aid may be afforded to those who may be disposed to visit this country, and also to ascertain the character and occupation of each emigrant, and supply them with passports and information. Passage in all cases should be taken for New-York. It should be distinctly understood by emigrants of limited means, that it will be necessary to have at least a sufficiency to support their families for six months, as by that time they may be enabled to realize the fruits of enterprise and industry, and a sufficient sum may at that period be paid into the general coffers, to aid them in the purchase of land. No mistaken impression should exist, that the Jews must not labour in this country; we all are compelled to work, but with the same portion of industry, exercised in other parts of the world, we realise a greater portion of happiness, tranquillity and personal rights. We shall not be prepared to receive emigrants on Grand Island until the ensuing summer, and this notice is given to prevent an indiscriminate and hasty emigration, which may defeat many good objects.

It is very desirable that education should be more generally diffused among the Jews; it is the staff of their existence—the star of their future happiness. There is no part of our religion which should be altered, nothing should be taken from the law, for if the power of innovation existed, there would be no end to the pruning knife. Our religion demands from us many temporal sacrifices, which should be cheerfully yielded, as a slight acknowledgment for the protecting favours of the Almighty.

Although no law permits polygamy among the Jews, there is no religious statute which prohibits it, and from this omission, an indulgence is claimed

in the eastern countries incompatible with morality. Having personally witnessed the observance of this custom among the Jews in Africa, I have deemed it important as one among the first acts of the government, to protest against the practice, and abolish it for ever. The duties of husband and father can never be safely or honourably fulfilled, when those duties are subjected to the caprices which sensuality produces. Neither can a wife thus circumstanced ever receive that consideration, affection and respect, to which virtuous and good wives are always entitled. Another, and a serious evil is to be apprehended from the prevalence of this custom, in the promiscuous, and probably incestuous marriages, which accidental circumstances may produce among children of one father, and several living mothers. In civilized communities, the laws which are paramount, admit of no such privileges. Our religious divorces are too loosely exercised, and demand the strong arm of authority; marriage is a sacred tie, and such alliances should not be lightly dissolved.

I have made it imperative on parties contracting matrimony, to read, write and comprehend the language of the country, which they respectively inhabit. Early marriages among our people, are enjoined by the strongest principles of religion, and many of those important alliances are formed even in infancy, and before the responsibility of the obligations can be duly estimated. It is thus, that ignorance may become hereditary, and a just policy calls for the adoption of measures, which may secure to children at least that portion of intelligence and education which the times demand, and future generations will by such means be progressively improved and enlightened.

There are many subjects of great interest, which I reserve for future communications.

Thus commences auspiciously, I hope, the attempt to revive the government of the oldest of nations, and to lead them, if not to the promised, still to the happy land.

The effort may be successful, but if otherwise can never be injurious. It directs public attention to the claims of an oppressed people—it will admonish sovereigns to be just and generous to them—it may produce a better state of toleration and religious feeling—it may place our people in the road to honour and fame—it opens to them the avenues of industry and competence; in short, it makes men and citizens of them, gives them a name, a rank, an interest, and a voice among the nations of the earth—thus, in fact, fulfilling the promises made to the descendants of the Patriarchs—that the Lord God may say to an admiring and astonished world, “Behold my people Israel—here is the nation that I have sworn to protect—I was their Shepherd—their Sun—their Shield—their light, and their right hand.—In the days of prosperity, they forgot me not, and in the hour of tribulation have I not forgotten them.” “In a little wrath I hid my face from thee, but with everlasting kindness will I have mercy on thee, saith the Lord, thy Redeemer.”

To Him who shelters and protects the whole family of mankind, the great omnipotent and omnipresent God, do I commit the destinies of Israel, and pray, that he may have you all in his safe and holy keeping!

A recent number of the *Journal des Debats*; contains the following letter on the PROCLAMATION of Major Noah, WHO WISHES TO COLONISE THE JEWS IN NORTH AMERICA:—

“Sir—The wisdom and love of truth which has long distinguished your Journal, and the well-deserved reputation it enjoys in France and foreign countries, induces me to hope you will give insertion to a few observations, which I submit to the public in behalf of reason and truth.

“The French and English papers have lately announced the singular project of Major Noah, who calls himself the founder of the city of Ararat, in the United States of North America. Certainly, if Major Noah, being, as

many suppose, the proprietor of a great extent of uncultivated territory, would confine himself to engaging adventurers to run the risk of colonization, under the promise of mountains of gold, no one would think of denying him the rank of one of the greatest projectors of the day; but Major Noah plays a much higher game; he dreams of a celestial mission—he speaks prophetic—he must be a qualified judge in Israel—he gives his orders to all the Israelites of the world—he levies a tax upon all the Hebrew heads, and he goes the length, in his exaltation, of making the Central Israelite Consistory of France, his Charge d’Affaires, and has intimated that the President of that Administration will be honoured with the noble place of Commissary of Emigration. All works wonderfully well; but a few points require to be cleared up,—1st, We want proof of the authority and mission of Major Noah; 2dly, The text of the prophecy, from which it appears, that a bog or marsh in North America, is to be the spot where the dispersed remains of Israel are to be re-united.

“To speak seriously, it would be desirable to make Major Noah understand, that the venerable Drs. Herschell and Meldola, chief Rabbis in London, and myself, refuse the nomination which he has been pleased to confer on us. We declare, according to our dogmas, that God alone knows the epocha of the restoration of Israel, and that it will be made known to the universe by unequivocal signs, and that every attempt to re-assemble, with a political national object, is forbidden as a crime against Divine authority.

“Major Noah has, without doubt, forgotten that the Israelites, faithful to the principles of their belief, are attached to the countries where they are established, and devoted to the Governments which afford them liberty and protection. They only regard as a matter of joke, the chimerical consulate of a Pseudo Restorer.

(Signed)

“THE GRAND RABBI OF COLOGNA.”

PROCEEDINGS OF THE LONDON SOCIETY.

GERMANY.

DUSSELTAL INSTITUTION.

OUR readers are probably aware that some of the most zealous friends of the Jewish cause are much divided in opinion, as to how far temporal relief and support ought or ought not to be provided for Jewish converts. It is well known that there are continual instances of pious spiritually minded Jews, being cut off from all their natural connections, and left without means of support, in consequence of their embracing Christianity. No one doubts, that it is an obvious Christian duty to administer to the temporal necessities of persons such as these: and we believe that, with scarcely an exception, they always find relief from private hands; but the question is, whether some sort of general or public fund should not be provided to meet the exigency of these cases as they may arise. The practical evils, however, which occurred when the London Society in its earlier days dispensed temporal relief, compelled the Society, in process of time, to alter its plan in this respect, and to confine its operations strictly to spiritual objects. For some years it has been the standing rule of the Society, not to give temporal relief in any case whatever; and it must be confessed, that since this principle has been acted upon, the usefulness of the Society in all its different operations, has increased ten-fold, and an abundant blessing appears to have rested upon it.

As Editors of a work which is made the channel of communicating to the public the proceed-

ings of the London Society, it is not for us to advocate any opinion upon the propriety of adopting some plan for the aid and assistance of Jewish converts; but we shall be very glad to insert the remarks of any of our correspondents upon this important and delicate question, for it is one which, in our opinion, ought to be canvassed in all its different bearings. We are persuaded that funds might easily be obtained; but the difficulty of devising a wise, prudent, and effectual plan of dispensing them, appears to us very great. And we think that incalculable mischief would arise, were the London Society to become the organ of administering temporal relief in any way. We deem it of the highest importance that the operations of the Society should remain strictly limited to spiritual matters; but we are by no means certain, that a new Society for temporal relief, if constructed upon wise and proper principles, would not prove a most valuable and effective auxiliary to the London Society.

If we refer to the past, it must be conceded, that the attempts hitherto made to provide, systematically, for the support and relief of converted Jews, do not seem to have answered; but that is no reason why a Society, formed at a time when the difficulties to be guarded against are better understood, might not succeed. The Emperor of Russia, as our readers will recollect, proposed some years ago to establish a colony of converted Jews in one of the most fertile provinces of his vast dominions, but, as far as we can learn, the object has either failed upon trial, or has

been abandoned without trial as being impracticable. It has been said, that the Emperor exacted agricultural labour from the Jews who resorted to his asylum, to which, in general, they have an unconquerable aversion. In America the friends of Jewish conversion formed a Society some years ago for ameliorating the condition of the Jews, and as we are told, have raised considerable funds. It was not, however, till very lately that it began its practical operations, by purchasing a tract of land for the settlement of their colony, with the proceeds of a legacy left to them by a gentleman of the name of Boudinot. It remains to be seen whether their plan will succeed, but we are informed, that differences of opinion as to the mode of conducting the affairs of the intended colony, have already arisen between the Board of Management, and some of the few converts, (principally those from Germany,) who have come under their care; and this has led to a separation between them. Another curious circumstance has also taken place in America, in relation to the unconverted Jews, namely, the proclamation of Mordecai Manuel Noah, which was inserted in our last number; and further documents relating to it in the present one; but it is utterly impossible to conjecture whether any thing, or what may result from it. On the Continent of Europe also, plans have been formed in favour of converted Jews; but we are not aware of any one that has yet attained an effective shape, except the Institution at Dusselthal, under the management of Count Von der Recke, which we have spoken of from time to time, and further particulars of which we shall

now present to our readers, as extracted from the correspondence of the London Society.

The accounts transmitted from Count Von der Recke, seem first to require our attention—they are as follows:—

We have been prevented hitherto, by different circumstances, from addressing ourselves directly to the London Society; but Professor Tholuck having kindly offered personally to convey our wishes to the Committee on his arrival in England, we have thought it so favourable an opportunity, that we could not forbear communicating to you our past experience, and entreating your assistance towards the carrying on of that work of our Lord in which we are mutually engaged—the promoting of Christianity amongst the Jews; that through the Divine blessing it may be advanced in this place.

Our operations, hitherto, have been conducted in conformity with the rules of our Committee now inclosed, our object being to find employment for laborious Jews, who are willing to learn a trade, for their honest support; at the same time we endeavour to afford them Christian instruction, that they may be received into the Christian church, after due preparation. Also we subjoin a plan and description of the intended arrangements, that the London Society may be put in possession of the localities connected therewith; and we have only to add, that the plans of houses without the walls of the Institution, are merely placed to show the extent to which the Institution may be carried if necessary, these buildings not being at present erected.

The want of sufficient funds prevents the Institution from being made so beneficial to the cause of Israel's welfare as it might otherwise be.

As the London Society provides only for the *spiritual welfare* of Israel, more cannot be expected from it than the salary of a teacher, and something to meet the expences of instruction; but we trust, individuals may be found who, with us, may be convinced

of the necessity of also lending temporal relief to Jews who, on account of their Christian confession, are deprived of all aid from their former connections, and are thereby become destitute, and without the means of subsistence. We trust these friends will be willing to contribute something towards the support of the Israelites here, when they are assured that their contributions will be, indirectly at least, applied to the principal object of the Society, the promoting of Christianity among the Jews.

Explanatory Observations on the plan for a Jewish Colony at Dusselthal.

The annexed drawing represents the plan of the Abbey of Dusselthal, and of the colony to be formed for Jewish proselytes.

The square surrounded by walls, is the present Institution of the Refuge for the Destitute. The walls are twelve feet high, and surround a space of 88,000 square feet, Rhenish.

The extensive grounds belonging to the Abbey, contain shrubberies, corn fields, lawns, and fish ponds. The navigable river Dussel which passes through the estate, affords many advantages for washing, bleaching, brewing, &c. and by which a mill is worked, for the grinding of wheat, rye, and barley. There has recently been erected within the walls, an oil and bone pulverizing mill, which can also be used for the manufacturing of snuff, and various other purposes. The extensive gardens, with the arable and meadow lands, will be found sufficient for the support of a considerable number of individuals. The shaded places are the plans of the intended buildings.

- A. was the house of the Prelate, in which I now reside with my principal assistants; in which, also, is contained the institution for girls, the shop, the Cologne water manufactory, the tailors' workshops, the weaving and the spinning rooms, the kitchen, the dining rooms for the children, and for the working men.
- B. is the new building erected for the use of the girls, containing school-rooms, dormitories, wardrobes,

rooms for the sick, and for the teachers.

- C. contains the apartments for the use of visitors, and strangers.
- D. is the mill, and an office for the receipt of rents, &c. &c.
- E. & F. contains the baking and washing houses, the brewery, distillery, dormitory for the boys, carpenters' and joiners' work shops, and stables for cattle.
- G. G. is the establishment for Jewish proselytes; it contains a school, dining room, wardrobe, and bedrooms; work-shops for shoemakers, varnishers, smiths, and locksmiths.

Notwithstanding the extent and capaciousness of these buildings, the multitude of Jews who successively arrive, makes it necessary to extend them further. As societies or individuals who may be willing to co-operate in the welfare of Israel, may perhaps wish to have security for the amount they advance towards the additional buildings, it is proposed, that such buildings should be erected without the gates, as at H. H. These buildings will then remain the property of those at whose expence they have been built.

The remaining part of the plan shews how establishments may be formed for married Jewish proselytes, many of whom are making application for that purpose. The situation of the estate is in every respect favourable, the country being level, and sheltered by hills towards the east. A small river, the Dussel, which runs through the meadows and fields, and flows into the Rhine, at Dusseldorf, supplies the colony with timber, and every article that may be wanted.

It is proposed that each of these establishments shall consist of six acres. One acre to be set apart for garden and yard, in which to keep a cow, and the remainder arable. The colonist must cultivate his own land, and tend his cow. In addition to which, he must exercise some trade or other. His wife must cultivate the garden—which will be planted with fruit trees—and spin the flax of their own cultivation.

The house of the colonist will be forty feet long, and thirty broad, and built, for the purpose of health, on arches.

It is calculated that the whole first expence of each establishment, comprising house, furniture, land, stock, implements of agriculture, &c. will not exceed 1600 Prussian dollars.

Every society or individual, on whose account a house is erected, will be permitted to hold it as their own property, and to put in a tenant at pleasure: the name of such society or individual being engraved on a stone, to be inserted into the wall, over the door of the house, as a sure means of marking the property. The colonist having his wants thus provided for, will be enabled to pay a moderate rent, which must be fixed according to the trade he exercises.

This rent is to be paid to the Treasurer of the colony, either in money or produce; and will be remitted in money, to the society or individual whose property it is; or if it is desired, it may be employed to build another house.

The buildings *I. I.* are the hospitals for the Colony.

The houses and plantations near the market place, to which no land is attached, are intended for the ministers, schoolmasters, clerks, doctors, overseers, and merchants. To prevent a spirit of extortion from creeping in, Christians only will be admitted to those trades and situations for the present.

Professor Tholuck, who, at the request of the London Society visited the Institution, communicated his views to the Committee, in May last, as follows:—

I cannot but recommend the attention of the Committee to be directed towards the Institution already existing under the care of Count von der Recke. There the proselytes will find the best opportunity of learning many of the common trades; they are under a strict superintendence, and true evangelical instruction, and what is of much importance, are in the midst of those places, where the Protestant

Church have remained most free from the poison of infidelity, and which contain many pious tradesmen, who would take the proselytes apprentices to those trades, a knowledge of which the Dusselthal Institution affords them no opportunity to acquire. At the present moment the means of spiritual instruction are deficient, but about the end of the year this will be regulated. Twenty-two proselytes are already at work in Dusselthal, not including the Jewish children. I shall conclude these suggestions, by pointing out the means by which I think this Institution ought to be supported. According to my opinion, the objects in which your funds may be employed, are the following:

1. In allowing Count von der Recke, according to the number of his proselytes, a sum for their support. Some contributions he will receive from Continental friends, but a part of his expences should be borne by your Society.

2. You might direct all your agents to send their proselytes to Count von der Recke, and to defray the expence of their journey there. I have myself sent about twelve individuals, but have always had difficulty in collecting money for the travelling expences. For some of them *our king* has kindly paid the expence.

3. Your Society might, in particular cases, assist some distinguished proselytes, who do not learn a trade.

It seems to me that the plan does not hold out any alluring prospect to proselytes, so as to afford a temptation to them. Nor is it attended with any particular difficulty, or with any expence, that can be an object to the benevolent friends of the Jews in England.

The Rev. P. Treschow, who since he resigned his situation of Foreign Secretary, has been engaged in the service of the London Society on the Continent, was also requested to visit the Institution at Dusselthal, and make his report. We do not find that Mr. Treschow places it in so favourable a light as Pro-

fessor Tholuck does, but we do not consider this a reason for withholding his account. Under date of June 20, last, Mr. Treshow writes as follows :---

The Institution of Dusselthal has been formed with a view to open an asylum for poor proselytes, and to lead them in a way to provide for themselves by their own industry. But this Institution, in the opinion of our Frankfort friends, is not yet in a state to give satisfaction to the proselytes and their Christian friends. The defects under which it labours are very considerable.

I have received a letter of invitation from Count von der Recke, who is aware of the objections against his management of the Institution; and he earnestly requests me to discard from my mind all unfavourable feeling, which it is my desire to do, as both the dark and the bright side of Dusselthal have been represented to me in strong terms. I hope to set out for that place to-morrow, and to give to the Committee a true report.

On the 4th of July Mr. Treshow again writes :---

On my arrival at Dusselthal I was told that the Count was absent, and that it was doubtful whether he would be at home in the evening. At the same time I learned, that Dr. Pinkerton was at Elberfeld, and wished to see me there. No intelligence could have been more encouraging to me, than that I there should meet that dear friend and experienced servant of our Lord, whom under similar circumstances, four years ago, I unexpectedly had found sent before me to Copenhagen, and whose judgment I was sure would be to me an incalculable benefit. I therefore did not wait at Dusselthal, but proceeded for Elberfeld, where I arrived in the evening. Dr. Pinkerton, though much engaged, kindly indulged me with two hours of conversation. I explained to him at large my own views, and he entered into the subject with his usual discernment; and after mature consideration, we agreed in proposing to the Elberfeld Committee, and to Count

Von der Recke, the following five points, as forming the basis of an improved organization of the Dusselthal Institution for Jewish proselytes.

1. That the Institution for Jewish proselytes, in its economical and financial concerns, be separated from the Orphan Institution.

2. That the Jewish establishment be placed under the superintendence and government of a council or committee.

3. That baptised Jews only be admitted into the Institution.

4. That the money sunk in houses, or landed property, or moveables, which have been raised by Societies, be still considered as their distinct property.

5. That the object of this Institution be not a permanent, but a temporary refuge for baptized Jews, who having learned a trade, by which they can gain an honest livelihood, shall leave the place, and enter into spheres of usefulness in Christian Society, as Providence may point out to them.

I think it necessary distinctly to say, that in all I have done I have acted, not in the name of the London Committee, but only as a friend of the cause, who by a long residence in England, and official connection with the Society for promoting Christianity among the Jews, has had means of becoming acquainted with the general views of British Christians. I have, therefore, not pledged the London Society, nor any other Society or individual, to support the Dusselthal Institution, in case my plan is adopted; but I have only pledged myself to recommend it in that case to the liberality of British Christians. This is perfectly understood, both at Elberfeld and at Dusselthal. In the afternoon of the day of my interview with Dr. Pinkerton, the Elberfeld Committee met; he and Count Von der Recke were both present. I laid before the Committee the five points above mentioned, and requested their opinion; but after a long and desultory conversation, they came to no resolution.

I proceeded on the 28th of June, to Dusselthal, where I was received by the Count with the cordiality of an affec-

tionate friend. I am not prepared to give you now a clear and satisfactory information of the actual state of the Jewish establishment at Dusselthal; I had another object in view, and the shortness of the time I spent there, would not allow me to enter fully into other details. I shall therefore confine myself to the chief point, and afterwards add what time may allow me further to observe. To the praise of the Lord, in whom I have trusted, and who already has cheered my mind by proofs of his condescending mercy and his guidance in an untried way, I can say, that he has granted success to my endeavours. The Count has given his unqualified consent to the 1st and 4th points; and to the three others, with the following modifications. With regard to the 2d, he considers the appointment of a committee, to relieve him from the trouble and labour in conducting the Jewish Institution, would be a great benefit; and if a proper Committee could be established in or near Dusselthal, (and he is not without hope that this may be done,) he will gladly commit the government of the Institution into their hands. Concerning the 3d point, that only baptised Jews shall be admitted, explanation had already been given in the Committee at Elberfeld. It had been observed, that the principal object of the Institution was, to offer a refuge to Israelites, who, though baptised Christians, were yet unable to gain a living in Christian society, and therefore were in want of a place where they could be qualified to do so; but from which place many might be excluded, if it were pre-occupied by unbaptised Jews. The Count felt the force of this explanation; but such is the benevolence of his heart, that he cannot be persuaded absolutely to exclude from the benefit of his Institution, such Jews as have a sincere wish to be instructed, and by baptism to make a public profession of their faith. Yet he promised, that in no case should the reception of unbaptised Jews operate to the exclusion of a baptised Jew. The 5th point was the most difficult to be settled. The Count is a great friend to the colo-

nizing system, to which the extent and the nature of his grounds seem adapted. His plan is, for Jewish and Gentile Christians to occupy them, so that Jews may live intermingled with Gentiles; that by their intercourse with them, and the daily example before them, they may contract habits of Christian life, good order, and industry. He cannot entirely give up this plan; for he is already under engagements for two or three colonial houses and grounds. Yet, as he feels the propriety of making Dusselthal not a permanent, but only a temporary residence for Jewish proselytes, and therefore of increasing and improving the workshops, he assured me that this shall be attended to. The grounds are already of sufficient extent to offer every facility for an increase of workshops with gardens; and the Count means to add an adjacent farm, which, in the present depressed state of agriculture, may be purchased at a very cheap rate. An advance of from £800 to £1000, by some opulent and benevolent English Christian, which would be repaid by instalments, would be very acceptable.

Having thus far succeeded, notwithstanding the frequent interruptions caused by the numerous avocations of the Count, I had but little time left, to make myself acquainted with the Institution itself, and the proselytes who are under its care. The Count shewed me the workshops, now in activity, which are as follows; 1, a shoemaker's; 2, a tailor's; 3, a locksmith's; 4, a baker's; 5, a joiner's; 6, a carpenter's; 7, a blacksmith's; 8, a bricklayer's. There is moreover, 9, an oilmill; 10, a cornmill; 11, a brewery; 12, a distillery; 13, a vinegar manufactory; and 14, a distillery of eau de Cologne, for which the Count, at a considerable expence, obtained the genuine receipt; it is very good, and may be strongly recommended. The workshops, it is true, make but a coarse and shabby appearance to an English eye; but they do not, in the same manner, strike those who are familiar with the habits of this country; and upon a closer examination, it is a

matter of surprise, that so much has been effected, and is still in progress through one man, and such scanty means. A worthy and evangelical minister from Saxony, the Rev. Mr. Schmidt, has accepted the situation of pastor to the Institution, and his arrival is expected early in September. But another assistant, much wanted, has not yet been found, I mean a manager of the temporal concerns of the Institution. These things, as yet, have rested on the Count himself, who has, moreover, to provide shoes and stockings for every orphan child, and to listen to all the complaints of the proselytes upon the state of their respective wardrobes. As to the moral and religious state of the proselytes, it would have taken up more of my time than I could spare, to examine it thoroughly; but from what I heard, both at Elberfeld and Dusselthal, and from what I partly witnessed, I am sorry to say, that much of the old Jewish leaven is still found among them, and I could easily give credit to what was said by the Count himself, and by others, that he had less trouble with 150 poor children, than with, the comparatively few, proselytes. I have been present myself, when a proselyte, who afterwards was found guilty of the offence, which the Count wished him to confess, behaved to him with an arrogance, which put his temper to a test few men could have endured as he did. Many hopes have here been apparently disappointed, much charity spent in vain; but on the other hand, similar mistakes have been made in other places. A work of faith and love, conducted under prayer and humble trust in Him, who alone can give increase to what is sown and watered by unskilful and polluted hands, can never be entirely lost, nor fail to bring forth some fruit to the glory of God. I cannot take leave of Dusselthal without saying a few words of the founder and head of that interesting Institution. Count Von der Recke is thirty-seven years of age, unmarried, and his parents are still living at Overdyk, their family estate. His appearance is very prepossessing, and marks the Christian

and the gentleman. I have met with few whom, at first sight, have excited in me so strong a feeling of love and confidence. He was educated as a scholar, and he served afterwards in the Prussian army, but his health obliged him to quit the service. From his earliest youth he has had a predilection for mechanics and agriculture, in both of which pursuits he has attained a great proficiency. From the same early period he dates also his sympathies for those who are suffering, and his wishes to do something for their relief. And as he had the advantage of a religious education, those feelings have been sanctified, and called into exercise through a living faith in Him, who, to save sinners, humbled himself, and left the glory of heaven to become a servant upon earth. This is the main spring of his philanthropy. There is nothing fanatical in his manners or in his conversation. He entertains no peculiar opinions on any religious point. The great truth of the love of God in Christ Jesus to lost sinners, of the love of Christ, which moved him to die for them upon the cross, has so powerfully affected the heart of the Count, that no act of self-denial seems to him too hard. His dress, his table, his furniture, all that surrounds him, reminds one of the sacrifice he has made, and is continually making. But he speaks of these things as nothing. I asked him, as we rode in his carriage, whether he kept saddle horses? I used to keep them, was his answer, but I found that I could not keep a horse for less than seventy Prussian crowns a year, and I can maintain an orphan child for fifty. The world sneers at his piety, but I have heard even worldly men speak with admiration of his philanthropy. The king himself, and several members of the royal family have given him most unequivocal proofs of the esteem in which they hold both his Institution and himself.

On the 19th of August, Mr. Treschow writes thus:

From Dusselthal I learn, that a very able manager has been engaged, who has introduced order and regularity in

the general management of the Institution, especially with regard to the proselytes. Two obstinate and stubborn characters have left the Institution. Dr. de Valenti has offered his services as physician; a new accountant has been engaged; and next month, the Rev. Mr. Schmidt comes as the regular minister of the Institution. Thus, the Count will be relieved from a mass of subordinate business, and enabled to occupy his proper place, as general superintendent of the whole.

On the 14th of September he writes again:---

I see no necessity for sending proselytes who have learned a trade, beyond the Atlantic to exercise it. We have plenty of workshops at home, where they may be employed, if they will work; and many Christian masters, who, from principles of charity, would engage them, especially if they came recommended by respectable persons. I speak this from my own experience only, three weeks ago. But the restless and vagrant spirit of a Jew, will frequently prefer a long voyage to America.

As my way to Detmold, next week, will take me to Dusselthal, I shall see what improvements have actually taken place since my visit, or what are likely to follow. I am more and more confirmed in the opinion I expressed in one of my former letters, that the great cause in which we are engaged, is now come to a crisis, which can only be expected to take a favorable turn, by measures being adopted for the purpose of enabling Christian Israelites to live in Christian Society. Now, as the Dusselthal Institution has already some of the most material ingredients of such a plan, and as it is capable of improvement, I should think myself guilty of a neglect of duty, if I withheld from that Institution, any assistance I could render it, either by advice, or by recommending it to the support of Christian benevolence. After my return from Detmold, I shall report how I have found the state of things, both there, and at Dusselthal.

On the 3d of October, Mr. Treschow writes:---

Having been informed, that I should find Count von der Recke at Elberfeld, I proceeded to that place. I could only have a short conversation with him, early in the morning, but he fully agreed with my views, respecting the impropriety of sending Jewish proselytes to America, and requested me to state distinctly to the Committee, that both theoretically and practically, he accedes to the opinion I have given; but he added in support of it, that lately he had received a circular from one of the Vice-presidents of the Society at New York, in which, information is given, that two of their Jewish proselytes had been dismissed from the service of their Society for having exceeded their commission, by sending letters, unsanctioned by the Committee, to Germany, by which proselytes, under false colours, were invited to settle in America. As this circular may not perhaps have reached the Committee of the London Society, I think it important for them to be informed of it. As I am now speaking of Count von der Recke, I shall here add, what I learned when, on my return from Detmold, I made a short trip to Dusselthal. I have already mentioned the appointment of a manager of the Institution. But now the Count informs me, that he is exclusively appointed for the superintendence of the Jewish *proselytes*, and has nothing to do with the orphan Institution. During the short period in which he has been there, great improvements have taken place. Some ungovernable individuals have been dismissed, and other proselytes have been received in their place. There is now a spirit of peace and contentment among them; and a regularity prevails in the whole management, which hitherto had been much wanted. The name of the individual, by whom, under God, this happy change has been effected, is Bormann, a man of a respectable family, and by profession a lawyer, who, purely from Christian motives, has devoted himself to the work.

In the course of this month the appointed minister, Mr. Schmidt, from Saxony, is expected, who, as the Count told me, is to devote his time to the proselytes, who are expected to increase in number. Thus the two great obstacles, which hitherto have given a check to British liberality, in favour of this Institution, will be removed. A better management of the temporal concerns has already been effected; and the want of regular religious instruction will soon be obviated by a worthy minister of the gospel. Mr. Bormann, who is a gentleman, a man of learning and talent, has given up prospects of worldly honour to serve this cause. He is a married man, likely soon to be a father, and he has accepted his office, without any fixed salary. The Count is of opinion, that eighty pounds a year would meet his wishes. I submit this proposal to the consideration of those friends and members of our Society, who have turned their attention more immediately to Dusselthal, and are ready to support the temporal wants of the proselyte Institution there established.

And again, under date of 22d of November, he writes:—

Two members of the Elberfeld Society, (one of them the son of our friend, Mr. Keetmann) have lately sent me a report of their official visit to the proselyte Institution at Dusselthal. It is satisfactory in every respect. The number of the proselytes is twenty, and more are expected. They are all usefully employed, and the workshops are in an improving state. Since the appointment of Mr. Bormann, a spirit of good order and contentment is prevailing. The new minister, Mr. Schmidt, devotes most of his time to the private and public instruction of the proselytes.

As recently as the 14th of December, Rev. P. Treschow further writes thus:—

I must now again introduce the Dusselthal business. The Lord who hears the many and fervent prayers,

which day by day are offered up from that interesting Institution, will in due time incline the friends of Israel in England to turn to it their serious attention, and to lend a helping hand. Two days ago I received a letter from Count von der Recke, from which I beg leave to extract the following passages. ‘Since the 17th of October, my dear pastor Schmidt has been engaged here in full activity. He is in every respect the very man I had expected and wished for. He has a great love for the proselytes, and they shew every day an increasing affection for him. They feel how useful he is to them, and this must excite their gratitude. I lately attended his evening lecture on biblical history; and it was to me a most affecting view to behold both old and young eager to receive the word of life. With our Israelites I am more and more satisfied; and it seems, that after the many trials and tribulations, to which I have been exposed by them, a day of comfort and joy is now dawning. Every week adds to their number; there are now twenty-six adults, and four children, all well employed; but you will easily imagine, that the expences must be considerable. The house is too small for them; and I should be very happy, if I had the means to enlarge it. What should be done next year, in this respect, ought now to be in a state of preparation. O how many poor souls might be truly benefited, if one opulent English Christian would open to them his munificent hand!’

‘I have many pressing wants. We want particularly bedding for the winter; the Jews are generally very chilly, and it pierces me to the heart, to hear their complaints. When I lay myself down in my own good bed, I wish that I could tear it into pieces, to give a little to each! Surely, if our distress were sufficiently known in England, we should no longer want the first necessities of life.’

The following communication respecting the Institution at Dusselthal, comes from Mr. M. Mayers, whose History of his own nation,

is probably known to many of our readers. Mr. Mayers is not in the service of the London Society, but as a friend and well wisher, he writes as follows from Hanover, on the 16th of August last: and though he places the subject in a somewhat different light, yet on the whole, it will be found to agree with the statements above made by Professor Tholuck, and Mr. Tresehow :---

I have lately visited Dusselthal, and found confirmed what I had frequently heard in Germany, that Count von der Recke's establishment is not, as it is generally believed in England, an asylum for the reception of Jewish proselytes, but for destitute children. Indeed the reception of Jews seems to be quite a secondary concern, the chief attention being directed to the children, of whom there are now near 350 in the Institution, whereas there are not more than about twelve, or at most fourteen Jews. They are scarcely to be called proselytes, as the majority of them are not yet baptized, though some of them have been upwards of a twelvemonth in the asylum; they appear to me, for the most part ignorant of spiritual things. I must, nevertheless, give the Count credit for many good things he has done, and for his excellent intentions to proceed in well doing, if properly assisted with adequate means; in fact, the grounds adjoining his establishment appear to me well calculated to be made use of for a proper Jewish colony, which it is in contemplation to form. I should only advise the management to be entrusted to the care of a competent individual *sent thither from England*, and not to mix the two concerns, that of the children, and the proselytes. At present the house does not carry with it much of the appearance of a charitable institution.

JOURNAL OF MR. C. G. PETRI.

WE present our Readers with the following extracts from Mr. Petri's diary during his journey through some of the Prussian provinces near Hamburgh, in the month of May last.

After my return from Hamburgh, where I had resided from February until May, I set out on the 25th of that month, on a journey through some of the neighbouring Prussian provinces. In a village through which I passed, I left some tracts with the innkeeper, because he knew, as he said, a Jew, to whom they might be made profitable. In the evening I arrived at W. and was hospitably received by the pious minister of the place, with whom, at his request, I spent the following day, to converse with him on the enlargement of the kingdom of Christ, in which he took a lively interest. On the 27th, I visited in the town of U. a family, to whom last year I had given a copy of the New Testament, in the Jewish German character. I found only the mother and her children at home. At first she would not listen to any thing I had to say, because in her opinion, persons ought to remain in the religion in which they were born and brought up; but afterwards she became more friendly, and told me, that her husband was frequently engaged in reading the New Testament.

At H. I visited a pious bookbinder, who is very zealous in circulating tracts among the Jews. He told me, that he lately had received a journeyman, who appeared to be a Jew, though he would not distinctly confess it. Yet when in the evening I had an opportunity of conversing with him, I had no difficulty in making him confess, that he was a Jew. As his dress and appearance plainly shewed me, that hitherto he must have lived, as is too much the case with young journeymen, a very dissolute life, I addressed him at first, as St. Paul addressed Felix, on righteousness, temperance, and judgment to come, and earnestly besought him to turn from the broad way, which leads

to condemnation, to that Jesus, who came into the world to save sinners. He promised to follow my advice, and to seek Jesus Christ in his revealed word by prayer. I have since been informed by his master, that he diligently reads the New Testament, and every Sunday attends the church; but that the threatenings of his parents, who had discovered his wish to become a Christian, prevented him from being baptized. In this place, I also visited the rabbi, whom, on a former visit, I had found to be very unfriendly to Christianity. But now he received me very kindly, took a copy of every tract I had with me, and purchased a copy of the prophets. I had formerly advised him to search the scriptures, with more attention than he had hitherto paid to them; and I found that he had followed my advice, for he was now much more familiar than before with the contents both of the Old and the New Testament. He confessed Christianity to be built on the foundation of the prophets, and did not hesitate to confess that Jesus of Nazareth was the promised Messiah; but to worship him as the Son of God, he considered to be unreasonable. This will always be a stumbling block to the proud and carnal mind both of Jews and Gentiles, which can only be removed by the enlightening power of that Spirit, whose office it is to glorify Jesus.

On the 28th, being the Jewish sabbath, I went to B. In the evening, several Jews assembled in the inn, and I had an opportunity of addressing them on the one thing needful, but found them little disposed to listen to my instruction; which, however, appeared to have left a salutary impression on the mind of a Christian, who was present. I spent the following Sunday with the pious minister of the place. As in the evening both Jews and Christians were assembled together in the inn, I availed myself of the opportunity to preach Christ crucified to them; but was again grieved to witness the sad effects of the ignorance and unchristianlike conduct of nominal Christians, which gives great offence to the Jews, who frequently tell me, that I ought

first to preach repentance to Christians.

At O. where I arrived on the 29th, I met a Jewish proselyte, who twenty years ago, had embraced Christianity, from pure motives; he supports himself honestly as a glazier, and by his consistent conduct exercises a beneficial influence upon Jews and Christians. He has frequent meetings, both in this place, and in the neighbourhood, for religious exercises, which are well attended by serious Christians. He accompanied me on the following day for an hour, on my way to L. and introduced me to several Christians, in whose company I felt delighted and strengthened. In L. I first called on the rabbi, in whom I found an old acquaintance, having some years ago preached the gospel to him in another place. He immediately recognized me, and asked me how I had succeeded in my exertions among the Jews? I answered, that neither he who planteth, nor he who watereth is any thing, or can do any thing in the kingdom of God, but that it is God alone, who gives the increase; and that he, who both in the Old and New Testament has promised the conversion of Israel to Christ, will in due time make his promise good. This led into a long conversation, in which I quoted Isa. liii. The rabbi objected to my referring that chapter to the Messiah, and hoped to convince me of my error, from a rabbinical commentary which he opened; but he was quite disappointed; for the verse, 'Behold my servaut shall deal prudently, he shall be exalted and extolled, and be very high,' is thus explained in that work: 'Behold the Messiah shall be wiser than Solomon, more exalted than the patriarchs and the prophets, and higher than David, or any other king.' As several of the rabbi's disciples were present, he felt visibly humbled, and turned alternately pale and red; but I quoted to him passages both from other Commentators and from the Talmud, in which not only this chapter, but many other texts in the psalms, and in the prophecies of Daniel and of Zechariah, are explained of Mes-

siab's sufferings. If, therefore, added I, you refuse to believe in Jesus as the Messiah, because he has entered into his glory through sufferings, you deny the divine authority of the prophecies, and sin against the Holy Spirit. The rabbi said: It is certainly true, that this chapter most strikingly agrees with the history of Jesus, *and after all he must be the Messiah.* Though he repeated these words in a half serious and half jocular manner, I hope they will not entirely lose their effect on the minds of his disciples.

At Minden, where I arrived on the 30th, I waited on the Directors of the Society there, and gave them a report of my transactions on my late journies. A Jewish merchant told me, that he left his children at liberty to choose for themselves, whether they would remain Jews or become Christians. This indifference becomes more and more prevalent among the more civilized Jews; and I have found the effects of the same spirit, in several other families of this town. A Jewish teacher, to whom some Christian children are intrusted for instruction, appeared to be not far from the kingdom of God. When I left him, he said: Pray for me, that the Lord may enlighten my mind, and guide me to the knowledge of the truth.

In a village, where only two Jewish families reside, I was insulted by one of them in a very abusive manner. They also upbraided me for my ignorance. My answer was: "I thank God, who has brought me to that *one* knowledge, which is hid from the wise and prudent of this world."

POLAND.

JOURNAL OF MR. M'CAUL.

WE present to our readers the following extracts from the Journal of the Rev. Alexander M'Caul, during a late missionary tour from Warsaw, last summer, in company with the proselyte Christian Czersker.

Tuesday, June 28, 1825.—In the forenoon we left Warsaw. As the driver did not know the road, we arrived

late at a small town called Radzimin. I felt unwell, and feverish, and was obliged to rest for some time. I went afterwards to the Burgomaster, and there spoke with an old Jew. I asked him, if he was learned; and I proposed to him Isaiah liii., but he could neither translate nor explain it. He then said, he could not get on, unless he had Rashi, and that our Bible had no Pirash. I gave him tract No. 9, 'Helps to Self-examination;' after which he brought another Jew, but I had become so unwell, that I was obliged to tell them to come on the morrow.

June 29.—Thank God, being much better, we went to visit the Rabbi; he was in the synagogue: on a second visit we found him. Nine other Jews soon came to his help, and we had a discussion upon Isaiah liii., which the rabbi admitted to refer to the Messiah. The other Jews, however, affirmed that it referred to Israel. The rabbi particularly attacked Christian Czersker, told him, he was sure that he did not believe, and advised him to stay with him a year, and he would convert him. The rest of the conversation turned on the Talmud, for which they all exhibited more zeal than I have yet seen. One compared it to a great ocean of wisdom, which nobody could fathom, and advised me to study it for ten years, and if I did not at the end of that time believe in it as firmly as he, he would let his head be cut off. We showed him out of Professor Tholuck's late tract, two most revolting passages, one in which it is allowed to split open an unlearned man, like a fish, and another, where it is said, that whoever marries the daughter of an unlearned man, of him it is written, 'Cursed be he that lieth with a beast.' But he defended them both.—After having staid an hour, we thought it well to depart, presenting the rabbi with a Hebrew New Testament, which he received thankfully. On going away, the rabbi shook hands with me, saying, 'Our disputation is no harm; we can still be good friends.'—Soon after came two young men, who disputed with us about an hour. In the afternoon, at least twenty Jews came, and dis-

puted hard against Isa. liii. and Gen. xlix. 10, and asserted that our Lord was not the Son of David, as he had no father, and the genealogy was not reckoned after the mother. Here they were completely confounded, by referring to 1 Chron. ii. 34., also ver. 21—24, “Now Sheshan had no sons, but daughters. And Sheshan had a servant, an Egyptian, whose name was Jarha. And Sheshan gave his daughter to Jarha his servant to wife, and she bare him Attai, and Attai begat Nathan, &c.” The disputation lasted three hours. We sold two copies of the Prophets for two guilders each, and one to a very poor and ragged Jew for one guilder.

June 30.—We set out at seven o'clock, and at one arrived at Wiskow.—After waiting on the police, we visited the rabbi, who received us well. We presented him with a Hebrew New Testament. He immediately commenced a long oration upon his own acquirements. He quoted Maimonides, Nachmanides, Bechai, Rashi, and repeated more than once, that he knew Grammar, which is a rare acquisition for a Polish Jew.—Somewhere about the middle of his oration, when it began to be rather tiresome, I reminded him of Jeremiah, “Let not the wise man glory in his wisdom,” &c. This checked him for an instant, but he soon recovered, and went on to say, that neither the prophets, nor any other writings, human or divine, could be grounds of faith; that when Messiah would come, the Jews would not believe in him, until they saw the resurrection of the dead. To throw him off his guard, I asked him, had he heard that the kahals were abolished in Warsaw. He replied, Yes. I then asked him, did he believe it? At first, he was going to say, Yes; but before the word was out of his mouth, he saw what I was aiming at, namely, that he believed, when there was good testimony.—He therefore said, I see that the kahal is abolished here, I suppose that it is so there, but I do not believe it until I see it. Seeing that disputation was vain, I begged him to allow me to speak, when I told him in a few words, the state of man, the necessity of an

atonement, and who that atonement was. I then gave his wife a tract in Hebrew. She was much pleased, but asked, ‘Ought I to take it? you know that the women are mean in comparison of the men.’ I answered her, that the soul of a woman was of as much worth as that of a man, and reminded her of the pious women in Israel; we then took leave. We found a German peasant at the inn, to whom I gave German tracts. For more than two hours no Jews came. I went out to the door, and addressed a Jew who was selling salt. He refused to attend to me. Three other Jews came up, and soon came into my room. They were unlearned, but heard with attention what was said to them. After this came eight or nine others all unlearned. I have forgot to mention, that I had on the road to Wiskow a long conversation, with a butcher. He thought I was a Jew, and heard me willingly, even after I had told him I was a Christian, and spoken to him of Jesus of Nazareth.

(To be continued.)

AMSTERDAM.

EXTRACT OF A LETTER.

THE following communication, dated Amsterdam, 30th July last, is addressed to the Secretaries of the London Society, by an unknown Correspondent. We present it to our readers as it is, and of course without vouching for the accuracy of the statement; as far as we can judge, however, there seems no reason whatever to doubt its accuracy. We have not printed the name of Mr. — at length, as much inconvenience has resulted at times from the incautious publication of names.

Having been long acquainted with your Society for promoting Christianity amongst the Jews, and being myself a hearty friend of the sons of Jacob, and expecting with you, the salvation of Israel, by the revelation of Jesus, as their King and Messiah, I

am glad to have the opportunity of communicating to you the following important fact, as a fruit of the labours of your Society.

Mr. —, formerly a Jew according to the flesh, living without hope in this life, or in the life to come, arrived here a few days ago, as a Christian, not like many other baptized Jews, who know only to speak of Christianity, but as one of those who has learned to die with Christ, and who has arisen with him to a new life. The singular way, in which he got to this blessed state, will prove that it was through the means of the labours of your Society.

Mr. C. Gericke, a missionary of the Edinburgh Society for the conversion of the Jews, on his journey, passed through Mecklenburg, four years ago, to Crakow, a place where many Jews are living. At his arrival he was introduced by the young Bocher, and the warden, into their new built synagogue. Carrying with him some Jewish tracts and New Testaments, Mr. Gericke offered them for sale in the synagogue. The warden bought a New Testament, and the Bocher requested one as a present to the new synagogue, and one for himself. In a short time Mr. Gericke distributed all his tracts and New Testaments in this place, and left it.

The warden, being indifferent about the precious treasure he had bought, (for perhaps the low price which Mr. Gericke offered it, had induced him to buy it) came home and laid it down without making any use of it for himself. A few days afterwards his brother, Mr. —, who lived some miles distant from Crakow, came to see him and found the book. He asked it of his brother, who gave it to him. By reading this New Testament, Mr. — not only was converted himself, but three of his friends with him, by one and the same means, and they were all baptized together.

Observe here, my dear friend, the blessed fruit of *one* New Testament, which your Society has published: may the Lord bless all the rest in the same degree, and may this be also a spur to stimulate you to go on in your good work!

DOMESTIC.

FORMATION OF AN AUXILIARY SOCIETY AT BATH.

WITH the kind permission of the Rev. P. Gunning, Rector, an introductory Sermon was preached (without a collection), at St. Mary's Church, in the Parish of Bathwick, on Sunday morning, Dec. 11, by the Rev. C. S. Hawtrey; and on Wednesday, the 14th, a meeting was held at the Town Hall, for the purpose of establishing an Auxiliary Society. The Meeting was numerous attended, and the chair taken by the Hon. Capt. Noel, R. N. The object and proceedings of the Parent Society having been stated by the Secretary, resolutions for the establishment of an Auxiliary Society, and the appointment of its officers, &c. were moved and seconded, by General Debutts, and Rev. T. Biddulph; General Baines, and Rev. Wm. Marsh; Wm. Wilberforce, Esq., and Rev. R. Brodie; Rev. J. East, and Rev. John Methuen.

The Right Hon. Lord Barham, was appointed President, and Lord James O'Brien, the Hon. Capt. Noel, R. N., Sir Orford Gordon, Bt. and Wm. Wilberforce, Esq., Vice-Presidents of the Society; and the following gentlemen were appointed as the Committee, and Officers for the ensuing year:---

Charles Phillott, Esq.
Dr. Muntlebury, M. D.
Capt. Brenton, R. N.
Gerald Fitzgerald, Esq.
General Debutts.
Thos. Read, Esq.
Christopher Neville, Esq.
Henry Sykes, Esq.
Rev. E. H. Hoare.
George Hunt, Esq.
Treasurer.
James Hammett, Esq.

Secretaries.

Rev. Walter Marriott.

Arthur Stanley, Esq.

The Collection at the doors, including subscriptions, amounted to £71.



TYPICAL LECTURE.

SUBJECT for the Lecture on the Types of the Old Testament, at the Episcopal Jews' Chapel, on Sunday Evening, Jan. 1st, 1826,

CIRCUMCISION.

Notice is also hereby given, that an additional Monthly Lecture to the Jews, will be preached at the Episcopal Jews' Chapel, on some Wednesday Evening of each

month in the ensuing year. The Subject and the Preacher will be announced from time to time in the Expositor.

The above Lecture will usually take place on the *first* Wednesday in the month, but the first Lecture will be preached on Wednesday Evening, Jan. 11, by

The Rev. C. SIMEON, M. A.
Fellow of King's Coll. Cambridge.

Subject.

"The Blessings reserved for the Jewish nation, and about ere long to be poured upon them."

* * Jews and Jewesses are earnestly invited to attend, and seats will be provided for them.



CONTRIBUTIONS TO THE LONDON SOCIETY.

Anonymous, Christmas Offering,.....	52	10	0
Chapman, late Mrs. Frances, of Dorchester, by Mr. John Bingham, Exec. legacy of £20, deducting duty and law charges	17	6	8
Cambridge Undergraduates, by J. Medlicott, Esq.	66	7	0
Exeter Ladies' by Mrs. Bingham	21	0	10
Gloucestershire, by A. Maitland, Esq.	143	13	1
Huddersfield, by Joseph Brook, Esq.	70	0	0
Howden, Yorkshire, by Wm. Dyson, Esq.	5	10	0
London: Clapham, by Joseph Wilson, Esq.	30	0	0
Wanstead, by Miss Saunders, for Palestine Fund....	1	12	1
Plymouth, by J. H. Dawe, Esq.	60	0	0
Rugby, by Miss S. C. Marriott	10	10	0
St. Arvan's, near Chepstow, (Rev. Wm. Jones), collected after a Sermon by Rev. F. Close.....	11	8	6
Do. Collected by Miss Guyon, and Miss Jones	3	11	6
Scotland: Paisley Youths' Society, by Mr. Wm. Hardie, Jun. ..	10	0	0
Stewarton Town House Sabbath School, one third of year's collection	4	0	0
Worcester, by Rev. D. Morgan.....	53	16	0

LITERARY NOTICE.

In the Press.—Zadoc, or the Outcast of Israel: by Charlotte Elizabeth.—Duncan and Nisbet.—The profits will be given to the London Society, for promoting Christianity amongst the Jews.

NOTICES TO CORRESPONDENTS.

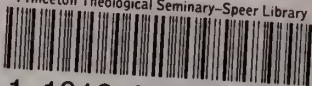
H. on the Type of the Trespass Offering; W. R. on the Proclamation of M. M. Noah, Rabbi Crooll's reply to Eloa, and his paper on Melchizedek; and Textuarius's reply to Rabbi Crooll, will all be inserted.

J. O.'s answer to Rabbi Crooll, Filia, Charlotte Elizabeth on the death of Alexander, and B. E. are received.

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